

TRUTH'S TESTIMONY,

AND A

Testimony of Truths Appearing,

I N

POWER, LIFE, LIGHT and GLORY,

Creating, Manifesting, Increasing and Vindicating it self in the midst of Persecution.

Wherein is discovered what Truth is, and also a Lye, who knows it, and lives in it.

W I T H

The Author's Call and Conversion to the Truth, his Practice in it, his publishing of it, and his several Tryals for the same, viz:

1. Before Baron WILDE at Worcester.
2. Before Judge NICHOLAS at Worcester;
3. Before Serjeant GREEN at Oxford.
4. Before Serjeant HUTTON at Oxford.
5. Before Serjeant GLYN at Gloucester.

Together with

The particular Accusations brought against him in each Tryal, and his Answers to the same. As also the Courts Proceedings both by JUDGES and JURIES.

W I T H

An humble Appeal to his Highness OLIVER, Lord Protector, as a general Redress for all People.

By RICHARD COPPIN.

John 16. 2. *They shall put you out of the Synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God service.*
Gal. 4. 29. *But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.*

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And A
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Written & discovered when Truth is, and also a
Witness, who knows it, and lives in it.

WITH
The Author's Own and Genuine to the Truth, his
Testimony of the bearing of it, and his several
Experiences.



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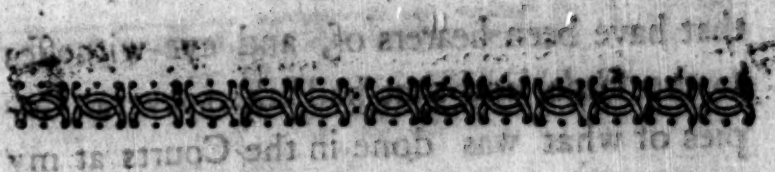
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Friends and Enemies;

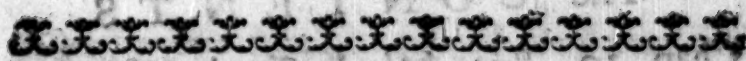
THAT the truth of those transactions that have past between me and my adversaries may appear, it is through the desire of many people here published, as a Narrative of what the Lord in these dividing times hath done, and will do, for the encrease of the manifestation of truth amongst men, that through much opposition by men living in a lye, against those who live in the truth, is the truth made manifest; concerning which I have not thought my life too dear to have parted with, but with much zeal and love both to God and all people have I been carried on, to vindicate the truth of what was manifested to me, and declared by me, who with much joy went through it: I still knowing my self clear and justified in and by the Lord and my own conscience, in all things that I have seen, known, and been made a partaker of, in truth and righteousness.

And if any shall question the truth of what is here written in any part of it, it is and will be ready to be proved, not only by my self, but by several other persons
that

that have been hearers of, and eye-witnesses to the same, and that had taken several Copies of what was done in the Courts at my tryals; all which was still recorded and kept to this day, and now published for the view of all that desire to look into it, as an outward testimony bearing witness of the truth against all that is a lye in the world.

And I do further declare, that in all my tryals and proceedings to this day, I never feed or bribed any man whatsoever, to shew me any favour; neither did any ever require it of me, more then what was due by course of Law to the Clerks of Assizes; for I was not to seek to men for any favour, but to leave all to the Lord, whose own the cause was; and who is and will be made manifest in due time to all men, as he is and hath been to him who is ready to serve all men in love, while he is.

Richard Coppin



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Truth



Truth's Testimony ;

A N D A

Testimony of Truth's appearing,
In Power, Life, Light and Glory, creating,
manifesting, increasing and vindicating of
it self, in the midst of Persecution.

CHAP. I.

*What Truth is, and what it is not ; who knows
it and lives in it ; that it is always per-
secuted, and by whom ; that it most appears,
when it is most opposed ; and how.*



GOD that made the world, and all
things therein ; whose goodness
fills heaven and earth, is holy
just and good, the pure, perfect,
true God, not confined to time,
place, person, nor thing ; but comprehends
in himself all things that are, and all things
in him that is pure, perfect, true, just and
good, is so to him, and he cannot behold any
thing any otherwise then as it is in himself ;
who sees, knows, possesses and enjoys all
things not as man, who is a lyar, but as
God, who is true, and who is all, and all
in all, in truth and righteousness ; and what-
soever,

soever, besides a lye, is or may be said by men not to be in God, and God not to be in that, is a lye; and he that saith it, is a lyar; and no lyar can stand in the presence of God, to know Gods presence with him, till he be brought from the knowledge of a lye, to the knowledge of the truth, as it is in Jesus, by the appearing of God in Jesus Christ to him: Therefore that which all men are to be, to know, to live in, and to practice in truth and righteousness, that they may no longer be shut out from the presence of God as lyars, is the truth as it is in Jesus, or God as he is in Christ, reconciling the whole world to himself, not imputing to any man sin and transgression; and so the Lord Jesus, who is God with us, is to us the way to the truth, the life living in the truth, and the truth lived in, that in due time will make manifest the freedom of all men in the knowledge of the truth from that which is a lye, and bring all men to that which is the truth in himself; though in the time of mens falling away from the first Image, to have an outward shew or form of godliness, without the power, they are not brought from the knowledge of a lye, as it is in man, to the knowledge of the truth, as it is in Jesus. There is nothing more opposed, less known and practised by men living in the knowledge of a lye, yet professing truth and godliness, then the truth is; For they profess that they know God but in works they deny him, being abominable and disobedient,

obedient, and unto every good work a reprobate (as the Scripture saith) for all men knowing, owning and living in any thing below God, do so long know, own and live in a lye, and so are themselves a lye to themselves, hating, abominating and opposing the truth which they know not; and no lye can know the truth, but the truth knows a lye; not as a lye, but as the truth: So no man knows God, but God knows man, yet not as man, but as himself, who knows all things in truth and righteousness, which truth is himself: for he that is all things, cannot know any thing besides himself, there being not any thing but himself to be known; else how is he all things except a lye? and all the known gods of the Nations which men have worshipped, and run a whoring after, are false Gods, and a lye, and a lye is nothing in being; therefore is one God the truth, and all the good that is, is him, for truth and goodness live together in God, who is good, and beholds all things good, yea, very good, because he can see nothing but what is himself; for there is none good but one, that is God: and yet the whole creation of God is said to be good by God; for when he had made all things and finished his work; he beheld it, and saw it was very good.

Therefore is God in Christ, said to see, know, understand, and judge all things in truth and righteousness, as being all in all things to himself, though the things in
 G themselves

themselves and to men are lyes, yet truth in him and to him, who is all things, and of whom and to whom nothing is a lye ; for no lye is of the truth, but all lyes, as lyes, are only of, and known by the Devil, the great liar of the world, the deceiver of mankind, that turns the truth into a lye, and light into darkness, and good into evil, ascribing that wisdom, power, will, reason, knowledge and understanding unto man, which is due to God, setting up man in the place of God, as knowing and being something else besides God, out of God, that so himself might have a Kingdom; this is a lye, and the liar; and the Kingdom of darkness; unto which lye and liar, as unto the Devil and his Kingdom, sin, hell and damnation, God will not give any place of being out of himself to remain, but will turn it again from a lye to the truth, from man to himself, from Satan unto God ; for he only is, and there is none besides him ; so that he only is true, and all things in him are truth.

Therefore to understand the truth, we must understand and know God, that he only is that which is to remain, and so to understand the truth as it is in Jesus, God in Christ manifest in flesh, the Original Centre of all things, that which makes, forms, creates and fills of its fulness all things that were, are, and ever shall be in the whole Creation, world without end, himself having neither beginning nor end, but

but is the same yesterday, to day, and for ever, and changeth not.

Therefore is the truth as being the same still in God, one unchangeable, immortal, incomprehensible, unlimited, individual, divine being, full of wisdom, power life, light and glory, or the whole Godhead, acting, ruling and governing all things in the world, and so the same still at all times, in all places and things, comprehending in it self all things that are in the world as its own, and yet it self as being the true God not comprehended of, or confined to any one thing, time, place or person, but doth it self make, create and bring forth from it self (as comprehended in it self) all things visible in the world, as an Image of it self invisible.

And this is God, who when he will, can and doth both break in pieces and set together again, empty and fill again, wound and heal again; kill and make a live again, all things that are in generation in the world, evermore to be changeable in it self, as made, and unchangeable in himself as unmade, and he evermore to do the same, as being an unchangeable workman, always making, creating and filling all things that are changeable; for that which hath been, is that which shall be, and that which is done, is that which shall be done; and there is no new thing under the Sun, and the best of men and things so created or made, in the most pure, fine

formalists outside appearance of them, are but Images (of the Image of God placed in man) which men would set up to worship and adore, as Nebuchadnezzar did his Image; and they that will not fall down before it and submit themselves to it, as to men and their Images, ways, worships and opinions, must by the decree of Nebuchadnezzar (or the same spirit of him now appearing amongst men) be cast into the hot very furnace, made hot by men; that is to say, either silenced, imprisoned; banished or put to death.

Therefore what are the best of Images to the thing imaged, but vanity and a lye, being as it is changeable? All is vanity and vexation of Spirit, and so the best of things in its first created state, is but an Image of the most high God, which he only makes to serve its generation, and to pass away, as we see all things do: for man in his upright state, before his fall, was but an Image of God: Religion in the form, is but an Image of Religion in the mind and will; so Justice and Righteousness in and amongst men acted from one to another, is but an Image of what it is in and from God to man; so Christ himself in a human appearance, as he was man, though he had in him the fulness of the Godhead, yet was he but an Image of the invisible God or the Eternal Being of the Godhead in its Divine state: And all Images are to pass away, and be removed day by day; For the

the fashion of this world passeth away and whatsoever passeth away, must in that state of mortality be a lye, in opposition to that which is immortal and true, because it abides not always the same, but is changeable.

And as a thing made cannot know that which made it; so a lye cannot know the truth, nor speak the truth, but as it is in the truth, no longer known to be a lye, but the truth itself; As nothing therefore but God, who is a Spirit, knows God; so nothing but the truth, knows the truth, nor can speak the truth, and if any thing of truth be spoken between man and man, it is the truth it self that speaks it self through its own Image; for what one man speaks to another in words, is but an Image of the same Being spoken to man by the truth in silence; for the word in the sound is but an Image of what is before spoken in the mind; and all the writings of men in the letter, is but an Image of the writings of God in the heart and Spirit: So the Scripture, called the Word of God, which are but the writings of men in an outward testimony, is but an Image of the true Word (Christ) that spoke before in them that writ it, and witnessed to the world by that which is written; for what the Word of God (to wit Christ) speaks in men, that man speaks and writes again to men: For what we have seen and heard, we declare unto you, saith Pau', and all things in the world visible is but an Image of God, or
the

the things invisible; and so all things, as made, is but an Image of it self as unmade.

Adam was first formed, then Eve; and the woman taken out of man, is but the Image and glory of the man, and lives not but in the man; therefore while she abides in the Image, and is not the same with the thing imaged, she abides in a lye, and is in the transgression.

So in like manner all mankind, with the whole creation, as coming out of God, is but an Image of God, as the Son is of the Father, and as the woman is of the man, and lives not but in God the Father, that sends them forth from himself as an Image of himself, and as it abides in the Image and not in him that made it, so it abides in the lye, and in the transgression; and if any would know the truth, in the love of the truth, to speak it, and live in it, they must wait to be taken up in the understanding, into that which is the truth, as Christ was; and therein cease in themselves to stand any longer in the Image, but in the substance, as Christ did when he did ascend from the Son to the Father, and so must become the same with the truth, in the truth it self, before they can know what the truth is in the understanding of it: so in the change of all things in man, the woman becomes the man, or weakness becomes strength, darkness becomes light, death becomes life, and a lye the truth, when the truth hath had its perfect work
in

in making all things free, in turning water into wine, and bringing all things together in one; for the truth is not without a lye; the man is not without the woman, nor the woman without the man, in the Lord: So not God without us, nor we without him in the truth, which truth comprehends Father, Son and Spirit, will, wisdom and power, variety in unity, and unity in variety, the Creator and the creature; and so God himself, who is the truth in Jesus, who is one and all, is himself the way in which all men should walk, the truth which all men should practice, and the life which all men should live, with Christ in God, manifest in flesh; as he is God in union with man, and man in union with God, loving all men as himself, doing for all men, as for himself, which should be the whole life of all men one to another, living in truth, as it is in Jesus, even to walk in him as their path, live in him as their life; and so to follow his steps in the Lord Jesus, hating none, speaking evil of none, persecuting none, but to be friendly, loving, kind and merciful to all, as flesh of their flesh, and bone of their bone, being all of one blood, and so to forgive one another, as God in Christ hath forgiven them: And he who goes any other way, practises any other thing, lives any other life, then that which is God living in them and all men, reconciling the whole world to himself by Jesus Christ,

Christ, the way, the truth, and the life, is so far a lyar, and the truth is not in him.

O how few are there that live this life of God in Christ, to be reconciled to all men, though enemies; love all men, though enemies; be at peace with all men, though enemies; and to do for all men as they would do for themselves, and as they would others should do unto them: why very few yet live in the truth to practise it, though most men profess it?

Therefore all men who live not in the truth are lyars, and live in the filthy abomination of the lye, as in sin, death, hell, and damnation, wrath, envy, hatred, malice, persecution, revenge, and all the works of iniquity, and must be taken up into the truth, and so cast into the lake of fire burning with brimstone, there to be purged from all their uncleanness and filthy abomination, that hath defaced the Image of God as to men, before they can be lovers of God or the truth, and cease from persecuting one another.

All things while it abides in the Image, being there in a prison, and in darkness, is an enemy to the thing imaged, because it represents it not perfectly, or as it is in Jesus; the thing made is an enemy to that which makes it, the creature to the Creator, man to God; for all men, as men and sinners, so remaining, are haters of God, and do oppose the truth in the manifestation: But the more truth is opposed, the more will it increase in power

power, and Break forth in the sight of its manifestation, to those that are opposed, and also for the good of those that do oppose though for a time it may be hid from their eyes. Those that betrayed and murder'd Christ and his Apostles, though they did God service, and themselves good (and so they did) though they knew it not, in persecuting, reviling, stoning and killing blasphemers (as they said) against God; but they knew neither God, them, nor the blasphemy they charged them with; for had they known Christ, they would not have put him to death nor crucified the Lord of glory, as they did; yet this did bring glory to God, and good to all his people; for through death did he ascend into the glory of his Father, in which glory he returned again to his people, to take them to himself, that where he was, they might be also; and (saith he) If I be lifted up, I will draw all men unto me, not only Scribes and Pharisees, but Publicans and sinners, when the Scribes and Pharisees thought it had belong'd only to themselves, as righteous men, and not unto sinners; and because he was a friend to all, even sinners, as well as them, therefore sought they the moer to kill him; yet his love was still the same, both to them and all others, though enemies to him; for, saith he, of those that betrayed him, and took his life from him, Father, forgive them, they know not what they do; and the more they sought

to betray him, the more did the people follow him, and grew in love with him; and men can never do any thing more to the loss of their own honour, Religion and self-interests, and more to advance the truth in the life and power of it, then to oppose it; and persecute it; for then do men the more enquire after it, and truth will have its perfect work, and find out a way to advance itself in the greatest persecution, though men never so much oppose it. Therefore when men go to stop the current of truth, and the mouths of those that declare it, by an outward Law, they do but as those that go to make a dam to stop the current of a continual running stream, which will suddenly make its way through it, and carry all before it: Or as those who go to throw oil and brimstone to quench fire that is burning, which the more they do, the more it will flame and burn to the destruction of that which is thrown into it to quench it: So is it with truth, when it arises in life and power to manifest it self, nothing is or shall be then able to stand against it, to hinder the growth and increase of it; but it will drive all before it that shall stand in the way of it; and as fire among thorns, so will it burn, waste, consume and bring to nothing, all that which is abomination, and a lye, in the world, that nothing hereafter shall be seen to stand in the high place of God; but himself will there shew himself to be all in all,

as he is the One and the All, the All and the One, though not yet manifest unto all men.

Therefore, O man, thou that wouldst not have the truth to spread, which thou knowest not, cease any longer to oppose it, if thou canst forbear, for through much opposition is the truth made manifest, and God would not be said to be a conqueror, if there were not something of a lye in opposition to the truth to be conquered; for were there no opposition known in men to oppose God, there would be in men no need of the knowledge of the coming of God in Christ to men, to oppose against that: for his coming to manifest himself, is to reconcile his enemies to himself, and to destroy that which is enmity in them against him; for this purpose was the Son of God manifest, to destroy the works of the devil, and men in looking upon God to be at a distance from them through the temptations of Satan, do thereby oppose his presence with them; for God is nigh them, with them, and in them, as one reconciled to them, and all things in the world with them, though they know it not; and this is mans destruction, not to know God, as God knows man, but to live as one without God in the world, always fearing of God as an angry God; and so kept at a distance from God, by being ignorant of God; as always learning, and never able to come to the knowledge

of the truth; neither can, till they are enlightened by the light of God in their own consciences, to see God with them, restoring rest and peace to them, and himself to be in them the way, the truth, and the life for them; unto the end of which way, the knowledge of which truth, and enjoyment of which life, all men have a race to run and a way to come, before they can sit down at the end of their journey, and live in the knowledge of the truth as it is in Jesus.

CHAP. II.

The Author's Life and Conversation, before and after the day of his Conversion; the manner of his converting, and his zeal in searching, trying and passing by all the Ways, Worships and Opinions of Men, and their several Forms of Religion; how man appeared in it; how it all vanished away and ceased, as to him; and when.

HEarken my beloved brethren, come behold, and see the race which you are to run, the way which you are to come, and the price that is to be won, as I will shew unto you, by setting before you the race that I have run, the way that I have gone, and the price that I have won; wherein if the Lord will, you may behold the manner and course of my life, and the dealings of God with me all along, from

from the time he first created me and brought me forth of my mother's womb, to this day; and that you by comparing with it the manner and course of your life, and the dealings of God with you, may see how near a progress you have made to this price, the father's Kingdom, and end of your journey. God himself, attainable in this life; after which there is no more travelling, but you are set down, and at rest with the Son in the bosom of the Father. And, when once I came to this state of the measure of the gift of Christ in me, I then was in a state to see God as he is, and the truth as it is in Jesus, made manifest in my flesh, and so was made to look back upon what I had seen, and formerly been from the day of my creation to the day of my conversion, which the light of God within me did shew unto me, that I repented of, and was changed from my former life I lived, in the time of my ignorance; and which by the light of God in me, I shall here shew unto you.

For when God created me in my mother's womb, and breathed into me the breath of life, that I became a living soul, I was in a state of innocency, knowing neither good nor evil; or as Adam in Paradise, and as all men else are when they are first created, and live; but I quickly fell from this innocent state of Adam in Paradise, to the knowledge of good and evil, as to the state of Adam after his fall,

sinful

sinful and wicked, and taking my own
 pleasure in all manner of sports and delights
 for outward recreation of the creature,
 without any true knowledge of the Crea-
 tor, which for many years I would have
 gone many miles after, caring for no Reli-
 gion at all, neither did I know what it was,
 only I heard of a God afar off, one that
 lived above the skies, sitting in a golden
 chair, and was like my self, which the
 Prests and people did talk of, as one that
 loved those that did well, and hated others
 that did ill; and would at the last day come
 to judge me and all men, according to
 their works (but I knew him not, but by
 hear-say, according to the common talk
 of people) and that his worship consisted in
 mens & womens going to Church, and
 such like service (but not childrens) and
 that this holiness consisted in abstaining
 from swearing, drunkenness, thieving,
 whoring, and such like sins; which sins
 being not committed by me, I thought
 sufficient to save me, being taught so by
 (our Teachers) the Priests of those times,
 who themselves, as well as others, com-
 mitted all manner of sin and wickedness,
 and who deceived both me and many
 thousands of souls by their delusions, but
 never taught us of a Jesus, all this while,
 neither could they, because they knew him
 not themselves; yet God was there with
 them under this dispensation, though
 veiled, and in a cloud; for clouds and dark-
 ness

ness are round about him: but these clouds in some measure vanishing, as to me, I past them by, and prest forwards.

And now having lived for many years in this state of ignorance, under the Bishops and Prelatical Government; I then came to the Presbyterians, who began to reign in the others steads, exercising the same authority over mens consciences as the other did; and who after some short time I found to rule with as much force and cruelty, and to be as tyrannical as ever the others were, and that knew no more of God then the others did; only they would talk a little more of Christ and Religion, using the outward expressions as a cloak to cover their nakedness, and to seduce the people to them: but for any true knowledge of Christ and Religion, they had none, neither any did they practise; yet here was God likewise, but still in a cloud, under darkness, that I passed by them also, and pressed forwards.

And I being yet willing to try all things; and I hearing of the Independants and Anabaptists starting up, as those that would reign in the room of the Presbyterians, I would try them also; and found them to be cloathed with a more finer habit then either Prelate or Presbyterian; for they had gained some finer outside forms of Religion decked over more with Scripture terms, as cloaks, or figleaves to cover their nakedness: and called them the Ways and Ordinances

finances of Christ, or at least, put that name upon them, to take away their reproach, though they were still their own, and of their own inventions: for, as used by them, they are not according to the institution of Christ in the primitive times, as they think they are: wherefore they do but cheat themselves and others, having no true knowledge of God all this while, but by hearsay, and what they gain only by their outside Forms, Ways, and Religious Duties, which they are to count all lost for Christ; and in which I beheld them and all the rest of men, with all their differing Ways, Judgments and Opinions to be in all things superstitious and idolatrous, as Paul did the Athenians. And so I after the space of two years, beholding this their order in London, seeing all to be but disorder and confusion, I passed them all by, and preste forwards to the mark, for the price of the high calling of God in Christ Jesus; which is a calling above all things whatsoever, as of Presbytery, Independency, Anabaptism, and whatsoever calling else, any man may now pretend to hide, yet this is a calling above them all, which none of these have yet attained or do live.

In which two years time before mentioned, of walking among the Churches in London; of Presbyterians, Independents and Anabaptists, &c. I applied my self much to reading their books, searching and trying the Scriptures, whether these
things

things they held were so or no, and to be so practised by them as they were, and contended for, which I found not to be: Also in observing duties of prayer was I very frequent morning and evening, and as often as I had opportunity: and in hearing or writing of Sermons, four or five in a day, from several men, which I spent much of my time after in reading.

Thus was I in that time, while I was trying their ways, as zealous as they could be in it, even hating, loathing and despising all my own, and other mens former ways, delights, pleasures and sports, and all delightful exercises; which I was not so much for before, but then I was as much against, counting them all to be but works of darkness, while they were so acted; yet was my self still (though under this dispensation of Grace) as blind and as ignorant as ever I was under that of nature, though I thought I saw and had knowledge; but I found since, that all the light and knowledge that I then thought I had of God, Christ, and the Devil, of Heaven and Hell, Salvation and Damnation, with all things else thereto belonging, in that state of ignorance, was as carnal as ever; and I knew no more of it then I did when I was under the Prelates Ministry; only that there was a God afar off, and not within me, which I still knew but by hear-say, as all that were of those opinions did; and there-
 E fore

fore I may be bold to affirm, as also by experience I have known, that all the knowledge that Presbyterians, Independents, Anabaptists, and all others under any form of Worship, now have of those things, while living under the dispensation of grace (only) while seeking the Lord is no more then but by hear-say, which they so long give themselves to believe, and are in bondage to, as to mens traditions ; and no experience at all have they of these things, as to know them in truth, or as it is in Jesus. And this was all the knowledge and experience that I had, while under that dispensation of grace, or the Son of God manifesting (yet the same that they had) where I then saw the work but a doing, not done ; salvation but a coming, and not come, and so saw not any thing then made perfect.

Then after two years were expired of my beholding this their order in London, seeing all the ways and opinions of men, with all their feigned righteousness, for to be but destruction and confusion, I prophesied of their downfal, which would shortly after come to pass, and which I have since, in part, seen to be fulfilled ; for I saw that they were not built upon the true foundation Christ, as the rock which would stand, and was laid by God ; but upon the foundation and buildings of men, laid by men on the sands, as that which would shake and fall, and would not endure

dure the fire, even God when he appeared; but would, with all their Elements, melt before him as dross, and with all their fair heavens be burnt up before him as stubble, and vanish away before him as smoak, and as chaff before the wind: Wherefore I seeing them to be thus fitted for destruction, and prepared for the slaughter, I passed them all by, that I might not in my profession be destroyed with them and would not go in, or be tyed in covenant to any of them, being none of them according to the institution of Christ; and they being thus weighed in the ballance of the Righteousness of Christ, by Christ, and there found too light, they vanished away, and so ceased, as to me.

And after this legal dispensation of the knowledge of Christ in the flesh, and the performing duties after the flesh by me, was ended with me, and Christ, appearing in power and glory to me, shewing me plainly of the Father, I then saw according to that appearance of God to me in the Father, what and where God, Christ and the Devil was, and is, also heaven and hell, salvation and damnation, what and where that was, and is, I having had the experience of it all within me; and so I saw, as to my self, a death of the one part, as of the Devil, hell and damnation, with all things at the left-hand of God; and a living of the other part, as of God, Christ, Heaven and Salvation, with all things, at the right-

hand of God ; which was my dying to the one part, as to that on the left-hand ; and my living to the other part, as to that on the right-hand, and which was to me the day of the Lord, and a restoration of all things to God ; where, and at which time I saw one dispensation perfected in another, or grace perfected in glory, the Son perfected in the Father, or all things made perfect in God, the Kingdom of the Son delivered up to the Father ; and where I saw all my own works, which ever I had done under any dispensation, before that of Christ in the Spirit, to be burnt up and made void to me, with all my prayers which I made, books which I had read, sermons which I had heard, besides and below Christ, all now appeared to be of no worth unto me, as to do me any good ; for I had found one Jesus, that was ascended far above all heavens, that he might fill all things, and that had a name above every name that was named, of things in heaven, and of things on earth ; in whom I was now found, without having my own righteousness, which is of the Law, but that which is through the faith of Christ, who was now become my worth, my life, my light, and my all, who had filled me with himself, and whom I saw to be all to me, and to do all for me, and to have given an end to all things besides himself in me ; which made me now throw away all my books of Presbyterians, Independents, Anabaptists

adapts, and whatsoever else (as the believing Jews and Grecians had done before) and to forget all things therein, and not to know any thing any where, or in any thing, either without or within me, but Jesus Christ, and him crucified; and so to know my self in him, to have made my progress to him in the Father's Kingdom, the end of my journey, where I shall no more be travelling, but be at rest with the Son, in the bosom of the Father: Which is the race that all men are to run, the way that all men are to go, and the work that all men are to do, even to deny themselves, and all things of themselves, and to follow Christ, till they come to Christ, if ever they mean to be perfect with Christ: for, *If thou wilt be perfect, go and sell all that thou hast.*

C H A P. III.

The Author's Call and Commission to Preach; what, and from whence it was, the Parish Priest's Call and Commission to Preach, what, and from whence that was.

WHEN God in Christ did manifest himself to me for my conversion, the redemption of my body, and the salvation of my soul, to the perfecting of the body of Christ in and to me, as that I knew it, and was assured of it in my self, what, and when it was: I then saw it all
to

to be in him the same to all men as to me, though not manifest unto them; and according to what I had received of the Lord, I was commanded by the Lord in me, to publish and declare to all sorts of men, without respect of Persons or Opinions, with this Commission following:

First, that whatsoever I did speak or write, it was to be my own experience in the Lord, of God manifest in flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory, Christ the same yesterday, to-day, and for ever. And that I was not to speak or write any thing that should tend to the continuing, advancing, or setting up of any thing that should perish or come to an end, and be in opposition to the Lord Jesus, as the setting up of any thing besides him was; but that it should always tend to the advancement of his Kingdom, as of love, joy, peace and righteousness among men through Christ; and to the throwing down of Antichrist and his Kingdom, with all deceiveableness and unrighteousness of men; and what I did, I was to do it freely, and in love, and not be chargeable or burthensome to any, to hinder any from coming into the Kingdom of the Lord, which was a free Kingdom; nor to give any liberty to Antichrist's Kingdom, which was a Kingdom of gain, hire, and self interest, and which consists of buying and selling the word of God; and for which
work

work the Lord would be with me, to support me to the end, as he was with Paul at Corinth, and by experience I have hitherto found him to be with me.

And thus was my Commission in and from the School of Christ, given by Christ at Sion house in Heaven, to do the work of Christ as a free workman, loving all men, though enemies, and hating none, and not from Oxford and Cambridge, or the Schools of Antichrist, by the laying on of the hands of the Bishops or Presbytery, to do the work of Antichrist as an hireling, loving those that would pay me, or stand for me, and hating those that would not, as most of those have done that had their Call and Commission from thence: Neither was I to confer with flesh and blood, as to go to Oxford or Cambridge, this Committee or that Committee, to receive Orders from men, or to know whether I should preach or no, and so to be settled in some place by them, receive some yearly maintainance from them, as the Priests of England do, and have done with all that serve in Antichrist's Kingdom, and receive his wages; but without all this, or any part of it, I was immediately to go and publish him to the world, and to sinners, yea all men, without respect of persons, notwithstanding all the opposition that I might meet withal from all sorts of Religion, and among all sorts of men living under any Dispensation or Administration

ministration whatsoever, below this which I my self lived in, and was to declare.

And the first day that I began to prosecute this my Commission, as it was in me in the life and power of it (which I received not of man, nor by man, but of and by the Lord, and God the Father, who raised him from the dead, out of the grave, and in me) then was I persecuted, hated and rejected of men that knew it not, but were enemies to it, yet did no more to me then what had been done to others that were before me, and will be done to those that come after me; which I also looked upon to be part of my portion which was to follow, and I to go through, and which I was yet to be posselt withal while I was in this work of preaching: but knowing this that still filling up the rest of the sufferings of Christ, which supported me, when I had finished my course, I should receive my crown; *Having suffered with Christ, I should also reign with him*; and so enduring to the end, I should be saved; and this was my portion also with the Lord, and the reward I received of the Lord, and is a living on the Gospel, with me; as it is written, *He that preaches the Gospel, shall live on the Gospel*, and not on other mens labours, nor walk by other mens lights, but the light of Christ in the Gospel dispensation: And now so far hitherto as I have fell short in any thing of this my Commission,

mission, to the knowledge of any, let me be blamed.

But to proceed, I shall go on as brief as I can to shew you the manner of my proceedings, and how I have been carried forth to this day, as shall be readily witnessed by the people of those parts in which I have been, and thus proceeded in the practice thereof, as followeth.

CHAP. IV.

The Author's first prosecution of his Commission, and his being opposed for the same ; how, by whom, and after what manner ; who are the Ministers of Christ, and of Antichrist, with their different proceedings, both in judgement, doctrine, practice, manner, time, place, freedom and reward.

FIRST, Paul in his time speaking of himself and his own call, said then, *That above fourteen years ago he knew a man in Christ, whether in the body, or out of the body, he could not tell, but such an one caught up into the third heaven, or Paradise, and heard unspeakable words, which were not lawful for man to utter : And why unlawful ? In respect of the law of God it could not be unlawful ; for God reveals nothing that is contrary to himself, or his own law, neither doth he make a law contrary to what he reveals : but it might be contrary to the laws of men,*

F which

which they had made, and do still make, and so unlawful; and in this sence Paul might say, it was unlawful for men to utter, though not unlawful for God to utter: and for these reasons; first, in respect of the company among whom Paul was then living, when those words were made known to him, they being not able to bear them: And secondly, it may be that the laws of the times were such, that if it should have been spoken, it would have been counted blasphemy, and himself have been persecuted for it, as it seems he was for many things that he then spoke: and so in all ages since, whatever of God hath by God been revealed to men, contrary to the law of the times, hath been by that law unlawful to utter, and so by men counted blasphemy, and the authors thereof accused as blasphemers. Was it not so with Christ, and with Paul, and the rest of the Apostles? And hath it not been so since? and is it not so now? I am sure my self with many others, can by experience witness it, and set our seals to it, since we knew it, and were assured of it.

And now from the time that these things were first made known to me; and I commanded to declare it to the world, it was with much opposition, and with so little outward freedom, that I was forced to appear in the clouds, and speak something darkly, and under parables, I abiding at that time in Berkshire, among a people whose

whose spirits were not able to bear the sound of the truth, they being ignorant of it, and so enemies to it; and which the laws of the times were then against, and most mens judgements and opinions contrary to it, and men more ready to persecute it, then otherways, as they have ever been. And I having not my freedom to speak, fell a writing; which things were printed, and brought forth to publick view, in a Book entitled, Divine Teachings; which many Ministers and Pastors of Churches living thereabouts, did straightway oppose, being that which was contrary to their judgements, doctrine and practice; whose names are as follows, Lancaster, Powel, Harrison, Pendervice, Wells, Hughes, and Burges, who were then in Berkshire; with Osborne, Woolly, Glyn, and many others in Oxfordshire; who cryed down all for heresy and blasphemy therein contained, without naming any particulars, saying it was a dangerous principle which it all tended unto, that if it were suffered, it would overthrow all (Mens) Religion; whereupon severall disputes were occasioned between me and the said Ministers; they all still endeavouring to confute me, or bring me to a recantation of these things revealed in me, and declared by me, which they counted erroneous and blasphemous; and of which if I would have recanted, preferment by some was proffered me; but there was one within me which resisted,

and said, Get thee behind me Satan, I will none of it : neither is it Herod with all the chief of the Priests and Scribes of the people that he had gathered together, that can destroy the child Jesus after once he is born ; nor could these with all their subtilty, destroy that which was born in me, or bring me to a recantation of what I had declared, that I immediately depart out of these coasts, and saw much of God in it ; for I went strait abroad publishing the said things with boldness, both in writing and speaking, in several Countries where I was desired to come. And there living in that Country of Berkshire, where I first began to publish these things, a man of eminency in the world, whom the Priests knew to be zealous for them and their ways, and they having not prevailed with me to write a recantation of those things I held, they then prevailed with him to join with them in buying up as many as they could get of the aforesaid Books, (intituled, Divine Teachings) in which those things were published that they might spread no farther amongst the people ; of which Books they bought to the value of about ten pounds worth, having no other way to stop them, and which the Priests would have had him to have burned ; but he was wiser then so ; and said, that he would rather keep them for waste paper, and did not know but that they might yield him his money again, if the things should after come in request ;

but

but however, these Books are again re-printed, and the things therein still maintained by me, being the same in me.

Thus we see how some men, out of zeal to their own opinions, and others for lucre of gain, not yet knowing the truth, will endeavour to hinder the spreading of truth, and so through ignorance and blind zeal, will turn persecutors of Christ, his Kingdom, and the Righteousness thereof.

This Kingdom of Christ, and all things therein, as love, joy, peace, life, light, heaven, and salvation in Christ alone, I ever since I knew it, and tasted of it, have not ceased to write of, publish and declare in several Countries, both in publick and private, from house to house, in their Churches, Streets and Market-places, where the Lord hath been pleased to carry me, and where people desired me to come, and were assembled together to hear me, I never desiring to be chargeable to any, to hinder any from coming into the Kingdom of the Lord, which is a free Kingdom; neither would I ever yield to take any outward maintenance from any upon that account of preaching, for that was but Antichrist's hire, in Antichrist's Kingdom which most men yet have appeared to live in, nay, the purest Churches of Independents and Anabaptists, as well Prelates and Presbyterians, which though they have not all took tythes, they have took money or monies worth; and so cannot say, as Paul did, I
have

have coveted no mans gold, silver, or apparel :
 which is all but Antichrist's pay, in Anti-
 christ's Kingdom, to Antichrist's servants,
 whose servants all are that preach for gain
 or hire, and not for pure love to Christ
 and all people : and Christ saith of the
 hirelings, that they are but Thieves and
 Robbers, and fly when he that is free
 cometh ; and this would quickly be mani-
 fest, were but tythes and the Priests hire
 put down, and every one have freedom to
 preach that could ; I will warrant you that
 those Preachers that were sent from Oxford
 and Cambridge, would quickly fly from
 you, leave you, and preach no more to
 you, and yet you would have more Preach-
 ers then are now ; for then every one that
 had received any thing of God, would free-
 ly declare it ; and this would be according
 to the Gospel rule, which saith, *When thou*
art converted, strengthen thy brother ; and,
as every man hath received the gift, so let them
administer one to another ; and not one to for-
 bid another : for let one that preaches freely
 come into the Church or parish of him
 that preaches for hire, and the hireling will
 will presently forbid the freeman ; saying,
 this is my house and my Parish (or Foxes
 hole) you shall not preach here : and though
 the men of the Parish (to wit, the Master)
 would have him yet the servant forbids
 him : And doth not the servant here ex-
 halt himself above the Master, the Priest
 above the people ? but surely *he that ex-*
alts

alts himself shall be brought low, and he that humbles himself shall be exalted; and it is enough that the servant be as his Master, and not above his Master, though it hath been so hitherto between the people and their Ministers. What is the Church but the Town-house, in which the Priest, the Town-servant, is to do the Towns-work, for which he receives the Towns wages? And what if the Master be willing that the servant should sit still, and set another to do his work, notwithstanding the servant shall still have his wages? O but here is a slavish fear in the servant, that if another should do his work better then him, it would be to his disgrace; and more then that if the master should once find that he could have his work done freely, he would then hire no more; and what would then become of the hireling? he must pack up and be gone: so saith Christ, *The hireling flyeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd* (saith he) *and know my sheep, and am known of mine*: And sure Christ never preached for hire, nor any that ever he sent, that ever I read of in Scripture: then those that do, were never sent by him, but by his enemy the Devil, or Man of Sin, to keep up a Kingdom contrary to his: and it is very likely, that the Man of Sin is their Master that sent them, because they so much preach up sin unpardoned, which is the keeping up of his Kingdom in which they live, and
without

without which they could not live, as to keep up that trade of buying and selling the Word of God : for they live by telling the people of their sins, and some people love to have it so, who live in the same Kingdom with them, and that love to pay them.

But in the Kingdom of Christ, which is a free Kingdom, there is no such thing ; there is no sin unpardoned, therefore no telling the people so, neither do the people there love to have it so : but there is all sin pardoned for all men, past, present, and to come ; and those that are sent by Christ and that live in that Kingdom, come with that message in their mouths, That all sin is pardoned, and all men forgiven, sin and transgression finished, and everlasting Righteousness brought in by Christ alone ; and this is my message which I have to all the world, and which I am to deliver freely, and for which those that have not the same message to deliver, do hate me, and persecute me : but I passed them all by, and would not be partaker of their sins ; and he that hath kept me hitherto, keeps me still, that I may not do Antichrist's work, neither receive Antichrist's wages, or live by the sins of the people, as some others do.

But some may say, Did you never receive any money for preaching ? I answer, I never received any that ever I put in my own purse ; but where there was money appointed

pointed for preaching, and no Priest there to challenge it as his property, that either I must dispose of it, or others whom it concerned not, must put in their own purses, I gave order that the poor of each Parish might have it, as will be witnessed in several places : and therefore can say with Paul, *I have coveted no mans silver, or gold, or apparel* : yet of this will I not glory, but I will glory in the Lord, who hath so far kept me from being a hireling in Antichrist's Kingdom, that he will rather make all my ways appear more for the abominating and throwing down of all such Antichristian ways of maintenance, then for the setting of it up ; for which the Priests, and all Impropropriators, with all that live in that and the like maintenance, that knew me, or had heard of me, could never abide me, but always persecuted me, sought for my imprisonment, banishment or silencing, and also my life. While I was thus carried forth in contending for the truth, yet was I still ready to spend and be spent for the good of all people, even my enemies ; and was more ready to give then receive, according to my ability, and so still at peace in my self, through all things with Christ in God, that ever I undertook, and went through by him, in all my proceedings, to this day.

C H A P. V.

The Author's further proceedings in his dealings with men in all conditions, under their several Forms and Administrations : That his Doctrine never tended to draw men to any Opinion under any one Form of Worship; but to press forward to the life of God in Christ, above the Whorish Religion and Vanities of the World; that to live in Unity, Peace, and Love with all men, having peace with God, is the pure Religion.

AND now the manner of my farther dealings in Judgement and Doctrine with men in all conditions, under their several Forms, Administrations or Dispensations, was still a pressing of them forwards after Christ, to the knowledge of the truth as it is in Jesus, and not a staying of men any where, or endeavouring to draw men to any Form, Way, Worship or Opinion from Christ; neither to raise against any man of any opinion whatsoever, but to speak the truth to all, shewing what all those opinions of men are, and what, and where they themselves are, while under them; and how they are to forsake all, and follow Christ, be they Prelates, Presbyterians, Independents, Anabaptists, or whatsoever opinion else may be found out by man

man besides Christ, all are to pass away ; and they are to pass them all by, as by so many harlots houses, standing by the wayside, by which poor souls are to pass, before they come to their rest ; and into which, as into so many Ale-houses or Taverns, many thousand of poor souls are allured and drawn aside to eat, and to drink, and commit fornication with the Inhabitants thereof, neglecting their journey to Canaan or Mount-Sion ; and where, for some time, they take up their rest, that many pass by them, and get into heaven before them, while they are feasting with harlots, the daughters of the great Whore that sits upon many waters on the mountains of mens holiness, eating bread, and drinking wine, until the Lord come to feast with them there, and by a strong hand overcome them, pull them down, or bring them forth, and so lead them on, carrying them by all those opinions of men, only to knock at their doors, as some have done before, look in upon them, and behold their devotion ; but not go into them, lest they should be devoured by them. *For their house is the way to hell, going down to the chamber of death :* Therefore let not your hearts be inclined to their ways, go not astray, in their paths, lest you should stay, or be seduced by them : But say, friends, come away, this is not your rest, arise, depart, for it is polluted, and if you stay, it will destroy you with a sore destruction : This say unto them, but

go not in; for if you go in to them, the Devil will come and take you, make you drunk, and there cause you to stay, and so make you become Devils with him, or them, to accuse and persecute, eat, devour and condemn one another, or all that come not into you and be the same with you in your opinions: Therefore I advise you not to stay any where, nor to set your minds, desires and affections upon any thing below Christ, in the way you are to go to Christ; but still in all this your worshiping of God (as you call it) to press forwards to the mark, for the price of the high calling of God in Christ Jesus; where you will then rest, be at peace, and be satisfied, and where you will no more accuse, persecute, judge, devour and condemn one another, as you do; but where you will be reconciled in love, one to another, and to all men, though your greatest enemies.

And this is the advice that I give to all men, in all that I say unto them, to press forwards to the knowledge of the truth as it is in Jesus; and I do not go about to set up any thing below the Lord Jesus, nor to draw men to any opinion of things besides him; but to shew them the vanity and nothingness of all the ways and opinions of men below him, declaring what they are in themselves, and their places, shewing that they are but notions, and so mens inventions; shadows, dying vanities, tormenting pleasures, things that would perish, and
come

come to an end with the using, after the commandments and doctrines of men: yet never declared against them, so as to forbid any of them, that saw their life in them, but bid all to wait till their change come, and not to go forth by their own strength, or awake their beloved before his time, till he shall come with a strong hand, and lead them forth, and so place them in their own land, as himself: And now having shewed them the vanity of all those things, I then set before them the love of God in Christ Jesus, with exhortations to love one another, as a sure testimony of their love to God; for the which I have been hated and persecuted by some men of all opinions and religions whatsoever in the world, whether Papists, Prelates, Presbyterians, Independents, Anabaptists, Ranters, Quakers, and whatsoever opinion else below the truth, though I love them all, and am with them all, and they all with me, but a cloud is over them, that they see me not, neither know me, that is, they see not my life, being not yet reconciled to it: yet when this cloud shall be taken away from all, and the Sun of Righteousness risen in all, then shall they see both me and one another, and have joy in each other, and be at peace with all men, as being all brethren of one family, sons of one Father, heirs of one Kingdom, and so see themselves and all men dwelling together in one City, or heaven (God.)

And

And this is pure Religion, the new Jerusalem, the Kingdom of the Lord, and end of their journey; where *the wolf shall dwell with the lamb* (that is, the wicked with the godly, or men of all opinions meet and agree in one union and fellowship in the Lord Jesus) *and where the leopard shall lie down with the kid, and the calf, and the young lyon, and the fawlings together, and a little child* (to wit Christ) *shall lead them; and the cow and the bear shall feed* (or all men who have been of different judgements, shall be of one mind in the Lord) *their young ones shall lye down together* (all men shall bring forth their seed unto God) *and the lyon shall eat straw like the ox* (or God will tame the wildest of creatures, the persecuting, and most devouring of men, or of things in men, that all shall be alike in knowledge) *and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den* (or he that is sucking at the breast of his own Religion, and shall not envy another) *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*: that is, God will so manifest himself, that all men and creatures shall be in union together, love one another, and do unto others, as they would others should do unto them: this is the law and the Prophets; and this is the Kingdom of the Lord, and high calling of God, which all men are to press after, and not rest till they are come in to it, and is no more nor no less

less then what I have always declared, as that which I received of the Lord ; yet not that I RICHARD COPPIN, as a creature, could at any time give to another what I my self have received, or teach another what I am taught, or do for another what the Lord hath done for me in that case, but I only declare what I have received of the Lord, and am taught by the Lord, and what the Lord may do for others, when the the time appointed of the Father shall come; for he that gives to me, as a creature, must give to them as creatures; and he that taught me, must teach them, if ever they be taught the truth; therefore *cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?* and eye him the Lord Jesus, or that anointing within you, who is the salvation of all men, and whom you are to hear in all things; for all others besides him, that go forth as Teachers of the people, are but false Teachers, and Seducers, according to the Scripture, but the Lord alone, or this anointing in us is our only Teacher; and men in speaking one to another, can do no more, as they are men, but tell one another what the Lord hath done for them; as the Prophet David saith, *Come hear, and I will tell thee what the Lord hath done for my soul;* and, *what we have seen, and heard, we declare unto you,* saith Paul, which declarations of men may conform each other in something which they before have had some little

little experience of in themselves, the Lord working with it, though they did not so know it as to utter it, which when it is declared to them, they may then set their seals to it as truth to them, there being in them the same spirit witnessing to the same things, which makes them believe it; *For he that believes hath the witness in himself*; but if there be not the same spirit witnessing in him that hears, as is in him that speaks, they cannot believe, or set seal to the truth of what is spoken, any further then it agrees with their own spirits or opinions, but will rather persecute it to the death, and also them that shall declare it, as they have done to Christ, the Apostles, and others since; that from thence and from such arises all persecutions.

And so having brought you thus far, to shew unto you my proceedings hitherto, both of my life and doctrine delivered to the world; I shall go on, and therein set before you a larger path of my persecution and tryals, both at Worcester, Oxford, and at Gloucester, as of things considerable, from the first beginning to the end, as a further testimony to the truth: And first of my tryal at Worcester, and the proceedings thereunto.

C H A P. VI.

The Ministers malicious proceedings against the Author in Worcestershire, to bring him to a tryal: His examination before several Justices and Ministers, and his being bound over to Worcester Assizes; how, and for what.

THE first proceedings of the Ministers against me, to bring me to a tryal at Worcester, was from my preaching at Emload in Worcestershire, where I was desired by some of the Eminentest men of that Parish to come, and there to preach, where I continued for the space of four days, declaring the things which I had seen and heard of the Lord, both in publick and private, with the desire of the people, and the consent of the said Minister of that place: But the said Minister finding the people so much adhering to what I delivered, and believing in it more then in what he himself usually delivered amongst them, he began to be wrath, and was troubled; and fearing that he should lose his flock, or at least the benefit he received of them, he sent and caused a dispute, or at least a vain jangling to be between some certain Ministers of that Country and my self, while I was there; some of whose names are as follows, Eason of Brasford, Collier of Blockly,

H Nevil,

Nevil, and others, as Ministers of the people in their severall Parishes, but no grace could they minister to the hearers, therefore cannot be said in truth to be Ministers of Christ but of Antichrist, as appeared by what they declared to the people, as also by their practice, for they endeavoured to prove the Law under that administration of Moses, to be still in force, and that man by keeping of it, and doing the works thereof, should be saved by it, and there would be no need of Christ (said they) which thing I opposed them in, declaring straightway to the people, that if it were by the works of the Law, by which no flesh should be justified, then not of grace: but being by grace, it is no more of works, lest any man should boast, and say, they were fain to help God; and I further said, that if it were possible for any man now to keep the Law in every part and point thereof; yet there were no salvation by it, because God had found out another way, a new and a living way, even by Christ alone, or God manifested in flesh; and to this Christ saith, that he was set up from everlasting, to be the way, the truth and the light, and none can go to the Father but by him: but the people hearing this, and therein confessing before the Ministers, themselves to be better satisfied in that which I had said, then in what they had heard from them, the Ministers left both me and the people, and went away raging against me, and saying, if they had

had me forth of the Church (that godly place) they would knock me on the head, or tread me underfoot : but I remained still speaking to the people, in which time they in this rage went to Nevil's house, the Minister of that Town, and there consulted what they might do to prevent my coming again into that Country ; even as the Priests and Elders in the time of the Apostles did consult together what they might do unto Peter and John, to prevent the spreading of their doctrine among the people, whom they threatned and commanded, that they should speak no more in the name of Jesus ; So those Priests and Elders with whom I had to do, did in their consultation agree to get a warrant from some Justice of Peace of that County against me, and in it to charge me with blasphemy ; and also threatned me with it, making it as publickly known as they could to fright me, though they knew not what blasphemy was neither with what to charge me : but I hearing of it, and being willing to answer to any thing that I had spoke or done, I came to the said Town, where I understood the warrant was ; and I abiding at a friends house, sent to the said Minister of the same Town, to come and produce his warrant, which he reported he had against me ; for I was not ashamed to answer to any thing that they should lay to my charge : But before he came unto me, he went to the rest of the said Ministers of that Country, to acquaint

them with it, and to confer what they might
 do in it, I being come to Town, and they
 unsatisfied for the present what to have
 against me. But I willing to see the utmost
 of it, and it being so appointed by God,
 that I should, I tarried their all night, and
 the next morning came Nevil with the Of-
 ficer, and served the warrant upon me;
 which was, that I should appear before the
 next Justice of Peace for that County, to
 answer for speaking of blasphemy, but my
 accusers being not yet provided with things
 against me, they reported, as I was informed,
 that if I would forbear preaching after that
 manner, they would then forbear to trouble
 me; of which I took no notice, but was
 willing they should proceed in the business,
 I being thereunto encouraged by the Lord;
 then they to have time to provide them-
 selves, ordered that no Justice should meddle
 with it till we came to Worcester, which
 was from thence above twenty miles;
 whither I, with many friends I had in the
 same Town, then went; and there tarried
 till the next day before any accuser came,
 or that any could be found against me; then
 to examine me they had called several
 Justices, and many of the Clergy; and
 having nothing at present against me, they
 examined upon a paper of Interrogatories,
 sent in by the Priests my accusers; which
 was, Whether I did not say such things as
 they would accuse me of; they thereby en-
 deavouring to catch something from my own
 mouth

mouth at that time to accuse, having set several Watchmen over me (to wit Clergymen) for that purpose; but having nothing from thence against me, then Nevil, who before served the warrant upon me, swore, that I should say, That they were evil Angels (meaning the Ministers, said he) that brought the tidings of damnation, and such ought not to be heard: But they knowing themselves to be such that did declare such things of terror to the people, and I so discovering of them, their malice was so great towards me that they would then have imprisoned me for so saying, and from the testimony of one man, my accuser; but upon farther consideration thereof, fearing they should do no more then they could answer, they passed that by, and bound me over to the Assizes, which was within four days after, there to answer to that, and what more they in the mean time could get witnesses to swear; who also had appointed and imployed other Ministers of their tribe in that County, to examine before some Justices, several persons that had formerly been hearers of me, to see what more they could get against me from thence, but could not by them get any thing. Then the next Sabbath after my return from my examination at Worcester, and two days before the Assizes, I came again to Emload, the Town from whence I was accused; and I there being desired, spoke something among the people that day; then at night, I, with
other

other friends, met together at one Thomas Rooks, in the same Town, where we discoursed upon the Scriptures ; in which time came in some malicious persons, as spies sent (as was supposed) by the said Minister of the place ; who there propounded to me some questions, pretending for satisfaction, and to be informed in their judgements ; but it appeared they to come catch something from me to witness against me at the Assizes, when they brought such things against me as (they said) I at that time spoke in private to them. And thus you may see of the wicked plots and devices of wicked men, to maintain their corrupt and self-interests, and to keep up a rotten Kingdom that is perishing and decaying : Who further proceeded against me as follows.

C H A P. VII.

Of his tryal at Worcester Assizes, before the Lord Chief Justice Baron Wilde : The particular accusations against him ; and his answers to them, with the proceedings of the Court, and how.

UPON the 23d. day of March, I appeared at Worcester, at the general Assizes there holden for that County ; where Ralph Nevil, of Emload, and Giles Collier of Blockly, Ministers of the said places in the same County, preferred a Bill of Indictment

dictment against me to the Grand-Jury, for blasphemy (as they said) who so found it, and returned it into the Court, where my Lord Chief Baron Wilde sat as Judge of that Assize; before whom I then was called, and there made my appearance: then the Petty-Jury, and the Witnesses to the Bill being called, the Bill of Indictment was read in the Court; the particulars whereof are as follows.

The Charge in the Indictment.

FIRST, that I should say, That they were evil Angels (meaning the Ministers who preach the Gospel of Christ) that told people of damnation, and that such ought not to be heard or believed.

Secondly, That all men whatsoever should be saved.

Thirdly, That those that heard me were all in heaven, and in glory.

Fourthly, That God was as much in them as in Christ.

Fifthly, That the Day of Judgement was begun 160 years ago.

Sixthly, That there was no general Day of Judgement.

Seventhly, That there was no heaven but in man.

Eighthly, That he that thought there was a hell, to him there was a hell; but he that thought

thought there was no bell, to him there was no bell.

And after the Indictment was read, my accusers and the witnesses to the Bill were sworn, whose names are as followeth, Ralph Nevil of Emload, and Giles Collier of Blockly, accusers; William Petty, William Fletcher, and John Froobury of Emload, witnesses, three in number, which was one more then Christ had; but never a couple of them swore one thing, but differed from each other in their Evidence, and who could hardly pronounce their words plain: but what they did swear, they had also in writing, what the pleasure of my accusers was to give them: and who were ready (as appeared) to swear any thing to accomplish their own ends, two of them being sons to one that rented the Glebe-land of Nevil, one of the accusers, for whom they swore; and the other the Clerk's son of the same Town. But this being done, I was called to my answer, and began with these Propositions, as follows:

My Lord, I desire your Lordship that you will be pleased to grant me these few particulars.

First, That my accusers, being not men of the same discovery of God that I am, may therefore make it appear before this honourable Court, that they have taken the Engagement, else they are not to have the benefit of the Law.

Secondly,

Secondly, That no man whatsoever may be suffered to speak any thing against, till they are sworn before this honourable Court and my Face.

Thirdly, That those witnesses which are here ready to testify in my behalf, may be also heard, and these Certificates which are here brought after me by several men, with several mens names to them, may be also read.

Fourthly, That I may have time and liberty given me to answer fully to every particular that may at this time be laid to my charge ; and having a fair tryal, I shall be thankful to your Lordship ; all which particulars being granted, the Court proceeded.

But before I came to answer their Indictment, my accusers presented to the Judge a book, with my name to it, intituled, *Mans Righteousness Examined* ; which book the Judge asked me if I would own. I answered, that unless I heard it read, I knew not that it was mine. Then said he, Here is your name to it. I answered again, that another might write a book with that title : but if your Lordship will be pleased to cause the book to be read that I may hear it, I will tell you whether it be mine or no ; who then read part of it himself, where he thought fit, and where my accusers directed him. All which I answered, and owned to be mine, as it was read. Then said the Judge, This book makes more for him then against
I him ;

him; for you accuse him for denying heaven and hell, when he acknowledges both in his book; which book the Judge put in his pocket, and so came to the Indictment; to which my answer was more large then you will have here

The first particular charged in the Indictment and the answer to it was:

First, That I should say, That they were all evil Angels; meaning the Ministers who preach the Gospel of Christ (said they) that told the people of damnation, and that such ought not to be heard or believed.

Answ. My Lord, there are two administrations in manifestation: one of the Law, and another of the Gospel: First, That of the Law is a ministration of wrath, death, the curse, hell and condemnation, because under it sin appears to men unpardoned. Secondly, That of the Gospel is a ministration of love, joy, peace, life, light, heaven and salvation; for under that sin appeared to men pardoned. And those, of who from Christ preach the Gospel of Christ, as Paul did, bring tidings of good things, when they preach the love of God in Christ to all people, that they appear to be good messengers, and so good Angels, sent of God; and such ought to be heard and believed, as it is written, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* but though we
or

or an Angel from heaven preach any other Gospel unto you then that which we have preached, let him be accursed (saith Paul) And you, saith he, to the Galatians, received me as an Angel of God, even as Christ Jesus, when I preached unto you the Gospel of Christ freely ; when the other who preach up sin unpardoned to any people after the coming of Christ, whose coming is to fulfil all righteousness, and overcome all sin for all people, are not Ministers of the Gospel, but of the Law, and so bring not tidings of good things, but of evil things ; wherefore they appear to be evil messengers, and so evil angels, reserved under chains of darkness so long ; and such men and doctrines ought not to be heard or believed, who believe not themselves : But bear and believe in me (saith Christ) for you shall be all taught of me : and, Him shall you in all things, saith Moses.

And so much of the answer to the first Article, to prove them evil angels, (even as devils) who preach up sin unpardoned, and hold forth damnation belonging to any people any longer then while they believe not : and therefore I affirm, that such ought not to be heard or believed, who themselves believe not this to be true.

Secondly, *That all men whatsoever should be saved.*

Ans. God hath declared in Scripture both by the mouth of the Prophets and
I 2 Apostles

Apostles the salvation of all men, without respect of persons; who saith, *He will have all men to be saved, and to come unto the knowledge of the truth*; and, *There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time*: And doth God will and desire the salvation of all men? Then may we say, *Lord, who hath resisted thy will?* let *thy will be done*; as hath been our daily prayer unto him; and Paul saith, *That as by one man death and damnation came to all, so by one life and salvation came to all; else Christ were not sufficient to save all that Adam lost, and to bring again all that was driven away*: and it is no where said, that all men shall never be saved, and come to the knowledge of the truth; but it is said, that in due time all men shall be saved; and Paul was sent to preach this Gospel to the world, and to sinners, yea all men whatsoever; and he saith, *That God hath concluded them all under sin and unbelief, that he might have mercy upon all*.

And now, *If any man sin, he hath an advocate with the Father, Jesus Christ, the righteous, who is a propitiation not only for our sins (or the sins of a few, to wit, Apostles and Saints) but also for the sins of the whole world*; and hath made full satisfaction for all, paid the debts of all, yea, all men past, present and to come; and that damnation to any creature is no longer but for that time wherein they believe not this to be

be done, as by experience I can testify; *for he that believes not is condemned already*; and a man may be an unbeliever one day, and a believer another; therefore damned one day, and saved another: And that which all men are to be saved from, and in due time shall be made manifest to them, is death and hell, in which abides the Devil, Sin and Damnation, all which shall be cast into the lake of fire, there to be ended, that no more shall rise up in Judgement against them, to accuse and condemn them: and God cannot, neither will he lose any thing that is of himself, or is himself, but the son of perdition, that damnable state of unbelievers, together with all that is of the creature as found out by the creature, to wit, his own inventions, in that state of sin and death; for God made man upright, just and good: and I dare not say, that any creature which God made shall go to any local hell to be tormented, after he is departed out of this visible being, because the Scripture saith it not, but saith, *That the body when it falls, goeth to the earth from whence it came, and the soul to God that gave it*: And it is most certain, that God gave to every man his soul; therefore he will take every mans soul to himself again, because it can live in no other but him; for every thing returns to its centre and still lives and remains the same in and with God, as at the first, who will cast away none that comes to him, and are of him; but one God made us all, and is a husband to us all, and
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we are his Spouse, though we all know it not ; *For the maker is thy husband, the Lord of hosts is his name, the God of the whole earth shall be called ;* and though for the time of our rebellion against him, he may seem to us to hide his face from us (in our apprehensions) yet with an everlasting loving-kindness doth he still love us, and will save us, and so cause us to behold his face again, *to forget the shame of our youth, and the things that are behind, and remember the reproach of on widow-hood no more :* being now returned (in knowledge) to him who is our husband and first love, with whom we shall live for ever, world without end, therefore to say that all men whatsoever may be saved, though it appear not to them so long as they all believe not, is no more then what the Scripture saith. And so much of the answer to the second Article, that all men whatsoever should be saved.

But my accusers were troubled, and thought my answer too large, and the time too long that I had to plead ; who told the Judge that my lungs were so strong, that if he suffered me still to go on, I would never have done ; but the Judge honestly reproved them, saying, that he had heard them, and was now to hear me, who bid ~~me~~ go on.

Thirdly,

Thirdly, *That all that heard me were in heaven and glory.*

Answ. The saints of God, which are the body of Christ, and members in particular, cannot be separated from their head, which is Christ, being all members of his body, of his flesh, and of his bones, and Christ the head of every man being in heaven and in glory with him; yea, in the same glory that Christ himself is in, though not yet revealed to them; for saith Christ to his Father, *Father glorify me with thy self, with the glory I had with thee before the world was; and the glory thou hast given me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they be made perfect in one:* And the desire of Christ then was, that he might be with him to behold his glory; and, *O righteous Father, (saith he) I have declared unto them thy name, and will declare it, that the love where with thou hast loved me may be in them, and I in them;* And Christ and they being one another, they cannot be parted one from another, but where the one is, the other is also; and Christ in raising up himself to heaven, raised up them with himself; for, *together with my dead body (or as my dead body) shall they arise (saith Christ) and I, if I be lifted up, will draw all men unto me;* and Paul saith, *He hath raised us up together, and made us sit together in heavenly places*
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in Christ Jesus ; and, Both be that sanctifieth, and they who are sanctified, are all of one (yea, of one God and Father) for which cause he is not ashamed to call them brethren ; and as they are all brethren, so they are also heirs, co-heirs, and joint-heirs with him in the same heaven and the glory of the Father, that Christ is heir in, though they yet know it not ; and therefore all that is wanting in and to men, is only a manifestation and enjoyment of this in themselves, which in due time will be made manifest to them all, as the Lord Jesus shall appear in them, and God by him be made known to them.

Fourthly, That God was as much in them as in Christ.

Answ. That God who is the power, life, and light of all men, and that cannot be divided from, neither confined to any one man, is the same in all men, as he was in that one man, called Christ, born of the Virgin Mary, and crucified at Jerusalem, though he be not yet so fully manifested to and in all men, as he was to and in him, he being the first born among many brethren, or the first appearance of human nature, in whom God did so fully and manifestly appear to be living, moving, acting, and bringing forth himself in the manifestation of his love in power, life, light and glory ; yet that God is in all, and all are in him (as also saith the Scripture) *for in him we all live, move,*

move and have our being; and there is one God and Father of all, who is above all, through all, and in all, both in Jews, Gentiles, Heathens, Pagans, Turks, Infidels, or whatsoever else they may be called, and there is no difference, or respect of persons with God, but in the manifestation of this to themselves, which none can have till the Holy Ghost, even the Spirit of truth, comes upon them, as it did on him, and reveal it to them, as it did to him, which he hath promised, that in due time shall come and bring all things to their remembrance: and there is no man but hath God in him, yea, the same God that Christ had, though not the same measure of knowledge and understanding, till Christ in them hath revealed it. And that the Gentiles might come to know this, Paul prays for them, that they might be strengthened with all might in the inner man (that is, with all God) to comprehend with all Saints what is the breadth, and length, and depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God, even as Christ was, to have in them the same mind, the same love, life and light, and so be filled with the same fulness of grace and glory, whereby they come unto a perfect man, unto the measure of the stature of the fulness of Christ, to know that as he was, so are we in this world; and therefore it is no blasphemy to say that God may be as much in them

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as in Christ (considered as a man), though it doth not yet appear so to them, as in due time it may and will when God shall be more revealed to them, and they more enjoy him in the manifestation.

Fifthly, That the day of judgment was began sixteen hundred years ago.

Answ. My Lord according to Scripture acceptation it was so; for said Christ; *Now is the Judgment of this world; now shall the Prince of this world be cast out; and for Judgment am I come into this world* (said Christ) *that they which see not, might see; and that they which see might be made blind; and this coming of Christ to Judgment, according to the Scripture, was above sixteen hundred years past, and yet is continued to this day, though most men are blind and yet see it not, which some shall so long as they have eyes of their own to see, and ears of their own to hear, till they see with the Lord's eye, and hear with the Lord's ear; and the Apostle also said, that the time was then come, that Judgment must begin at the House of God, even with righteous men, or men under any form of Religion, that had any thing of their own righteousness to trust in, besides Christ their righteousness.*

That this day of Judgment did then begin, we find; for so soon as he was but ascended and had led captivity captive, he
sent

sent the holy Ghost the Comforter, even the spirit of truth which should convince the world of sin, of righteousness and of judgment; and so bring all things to mans remembrance, destroying all that is a lye in man by the spirit of Judgment and of burning; when he shall appear to sit (in man his Temple) as a refiner and purifier of gold and silver, to purge out all dross, sin and corruption, and to make man a vessel holding nothing but righteousness, peace and joy, which work of judgment was then begun with some, coming on to others, and is not ended to this day with all, neither will, so long as sin is in the world reigning in any creature, and till we see sin and transgression finished in us, as no more to be imputed to us; we see not an end of the day of Judgment with us, till we see Christ to have opened the prison doors, broken all bonds, put all enemies under his feet, set us at liberty, and delivered up the Kingdom to the Father, that God may be all in all; and so much for the day of Judgment, that it was began sixteen hundred years ago, according to the Scriptures.

Sixthly. That there was no general day of Judgment.

Ans^w. My Lord; I know no other day of Judgment as to me, then what I have already declared to your Lordship, which

is to be the same with every creature before it can be finished; and this may be said to be a general day wherein all men are to appear before Christ to be Judged by him in love; for the time is come, &c. And though this time of Judgment may be called a day, yet this day may be thousands of years before all the world in every man may be Judged, all sin and transgression finished as to them, and they all set free in the Lord; *For one day with the Lord is as a thousand years, and a thousand years as one day*; and did men once taste and feel of the workings of God in and upon their souls, in manifesting his love to them for the taking away of sin and transgression from them, they would then be satisfied touching this day of the Lord, which for my part I am already satisfied in, and therefore cannot but declare it, and bear witness to it as that which is truth to me, and according to the Scriptures; and they that know any other, let them declare that, as I have declared this.

Seventhly. *That there was no heaven but in man.*

Answ. My Lord; Those words do not say there is none at all, but that it is in man, yet without confinement, and this the Scripture also declares; therefore if we would know where heaven is, let us first know what it is, and the Scripture tells us, that
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the Kingdom of Heaven is *Righteousness, peace and joy in the holy Ghost*, and that it is within us; for when the Scribes and Pharisees came to Christ to demand of him when the Kingdom of God should come, (as men still do) he answered them, that *The Kingdom of God cometh not with observations, neither shall they say, lo here or lo there; for behold the Kingdom of God is within you*; and where should the Kingdom of Christ, which is a Kingdom of righteousness, peace and joy appear to be, that men might have peace and joy in it, and God glorified by it, but in man, the place which the Lord hath appointed for himself to dwell in? for behold the Tabernacle of God is with men, that he might be a Comforter to them, to encrease amongst them righteousness, peace and joy, which is the Kingdom of the Lord; and till we have it in ourselves, we have it not any where, but if there then every where, which is a new name written that no man knows but he that hath it; and thus the Scripture declares unto us, what, and where heaven is, and I know no other heaven (as to me) in which is mans salvation, from sin, death, hell, and the world, but Christ in man, and man in Christ; and they that will have any other, let them declare what and where that is, as I have declared what and where this is, which is according to the Scripture, and my own experience.

Eighthly. That he who thought there was a Hell, to him there was a Hell; but he that thought there was no Hell, to him there was no Hell.

*Ans^w. My Lord I know no other hell as to me, then what I have found in my own conscience, though the time hath been that I have feared another as most men do, and as all men else have done till their consciences were purged: but this I have found in myself that when it pleased God to make known Christ to me, to take away from me the fear of hell, he also took away hell; for fear bath torments; therefore to me it appears, that while we live in the fear of hell, we have it, are in it, and so subject to the punishment of it, being kept in bondage by it, till Christ in us shall destroy that fear, and so set our minds at liberty, as it is written, *That for as much as the children are partakers of flesh and blood, Jesus Christ himself took part of the same, that through death he might destroy him that had the power of death, which is the Devil, and so free them who all their life time were subject to bondage*; and now happy is that soul that sees himself so made free by Christ; for he is free indeed; and now sees an end of the Devil, sin, death, and hell which he before lived in fear of, and was in bondage to; and therefore when the Lord Jesus is pleased to deliver us from the fear of it, that it shall no more have power over us, and*

and thereby manifest in us perfect love wherein is no fear, he then delivers us from hell itself, from which every believer is freed; *but the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and Idolaters, and all lyars,* (while they so remain) *are cast into it,* and so have their part in the Lake of fire burning with brimstone, till the Lord Jesus by his mighty power shall quench the fire, raise them up, and overcome all their enemies for them, and so restore peace to them, in him that is their peace, the Lord Jesus; and then he that hath part in the first resurrection through Christ (or is once made free by Christ) of him the second death shall have no power; but he is changed from death unto life by the spirit of the Lord, and so sees an end of death and hell, as to him: All which I shall leave to your Lordship's consideration and this honourable Court, and do give you many thanks for that I have had liberty to speak for myself.

But my accusers were much troubled that I had so fair a hearing, and began to urge many other things of their own inventions against me, which was not in the Indictment. First they said, that I denied the Law of *Moses*, in saying there was no salvation by it, which they affirmed it was if man would keep it; That if it were possible for a man now to keep the Law in the letter of it (which that it is impossible)
yet

yet there would be no salvation by it for any man : God having found out another way, even by Jesus Christ, without which no man could be saved.

2. They said, that I denied the keeping of the Sabbath, which they went to prove from the fourth Commandment; *Remember thou keep holy the Sabbath day.*

To which I answered, that the true Sabbath of a Christian was Christ, and I knew no other as to me, though that day which they now call a Sabbath day, I keep it as exactly and as purely as any of them did, in preaching to the people; but not upon the account of a Sabbath day, but as the first day of the week, as the Apostles did, being a day set apart for that use.

3. They say, that I spake in derision of heaven, saying that if a Mill-stone were at heaven, it would be hundreds of years a coming down.

To which I answered, That I never said the words, but one in my company did once say, that they were spoken by a Minister in the Pulpit, who there endeavouring to shew unto the people the vast distance between heaven and earth, told them, that if a Mill-stone were at heaven, it would be many hundred years a coming down, and that one of his hearers should make answer, that if heaven were above the skies, and a Mill-stone so long a coming down, how long then should he be a going

going up? And this, my Lord, was declared by one of their own tribe, yet they would ascribe it to me, though I never said the words.

4. They said, that I should deny the resurrection of the body, and said, there was no other but what was in flowers and grass; also when the Corps laid in a grave were cast up again, though turned to earth, then was there a resurrection.

To which I answered, that the resurrection of the dead I never denied, but do always affirm it; neither did I ever speak those words, though they might be spoke in my company: Yet it may be said that in this there is a resurrection, though not denying any other, for the virtue of every carcase laid in the earth, doth ascend upwards with the earth, and so come forth in flowers and grass; also when a grave is digged, and the body before laid in it, though rotted to earth, again cast up with the bones and all things thereto belonging, then may it be said to be a resurrection of that body, and the true resurrection not denied: But those things being thus answered, and the malice of my accusers made manifest, the Judge appeared more satisfied, and my accusers more ashamed.

Then after the Judge had heard the whole business, and declared the substance thereof to the Jury (who understood it not) they went forth to consult upon their Verdict, whether all, or any part of the

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charge

charge were blasphemy by the Act, or no; who returned in their Verdict, guilty: Being asked of what part, they said of that concerning heaven and hell.

Then the Judge told them, that unless it came directly under the Act of blasphemy in every particular point, it could not be found as blasphemy; who himself called for the Act, and comparing it with the Indictment, found it not, as the Jury had said, to be within the Act for blasphemy, for which he reprov'd them, repeating the words of the Act to them, which was as follows:

Judge, He that shall avowedly affirm and maintain there is no heaven and hell, it's blasphemy by that Act, but that he doth not say, but doth acknowledge there is a heaven and hell in man, as you see him prove, and therefore doth not affirm there is none at all; and words spoken by way of private conference in discourse, (as the witnesses do confess this was) it might be only spoken by way of Proposition or Query, to try the Judgments of others, and not as his own judgment; and then cannot be said to be avowed and affirmed, therefore not within the Act: However he shall continue bound till the next Assizes, to discharge the Law, as said the Judge.

Then I desired liberty to speak a little more before I departed from the Court; which was as follows:

C H A P VIII.

*The Speech made to the Judge after the Tryal,
to vindicate his own and other mens preach-
ing, without a call from the University;
wherein is a true discovery of the word of
God, and the Scripture, what it is. Of
his taking his leave of the Court.*

MY Lord, I have here been malicious-
ly and falsely persecuted by my ad-
versaries, as hath appeared before the Court
this day; and now is the law open on my
behalf against all that have falsely appeared
against me; but he that is my Teacher
teaches me no such thing as to seek re-
venge; but freely to forgive my enemies,
to love them that hate me, and so leave all
things to him, who will reward every man
according to his works; *For vengeance is
mine, and I will repay* (saith the Lord.)

And the reason why those men do thus per-
secute me, is for the malice they have against
me for exercising these gifts that God hath
given me for his glory, the comfort of my
soul, and benefit of his people; which gifts
they know not, because they know not him,
neither will they hear him, but speak evil of
the things that are taught by him; when
without him we know nothing, and are taught
nothing, according as it is written; *That no
man knows the Son, but the Father; nor no*

man knows the Father, but the Son, and he to whom the Son shall reveal him: So the true knowledge of God is not taught of man, nor by men, but comes only by the revelation of Jesus Christ, as that which is most hated by men: And when it pleased God to reveal his Son in me, as he did in *Paul*, I, with him, conferred not with flesh and blood, as those men do; that is, I went not to this or that place, as unto men, to receive orders from them, and to know beforehand what I should have for my preaching, as other men do; and have done; but I went immediately declaring the things I had seen and heard from the Lord, wheresoever I was desired; and what I did, was freely, and in love to the Lord Jesus and his people, without any price or reward of men; when others who have their gifts from men, will look to be rewarded by men; and good reason too that men should sell what they buy: But those mens gifts are bought, therefore do they sell them, as other Tradesmen do, for their own advantage; for if they can have but five or ten pound more in another Parish, they will leave the one for the other; and yet no longer than they pay them, will they preach to them, without going to Law with them; which shews that they preach not in love to the Lord Jesus and his people, but in love to that which the people have, and so seek not them, but theirs; when I for my part in
all

all my practice of preaching hitherto, have not sought theirs, but them, and would gladly spend and be spent for them to do them good, as they will be ready to testify: And for this am I hated and persecuted by them that know me not; nevertheless I cannot but speak the things that I have been taught of the Lord; *for as every man hath received the gift, so let them administer one to another; and What is revealed in secret, shall be published upon the house tops* (saith the Lord) and this shall I do if God permit.

The Judge said, And you do well in so doing; for you may preach wheresoever you are desired, so long as you keep close to the word of God, and make that to be your rule.

I answered, my Lord, I thank you, and I shall do so. But what do you call the Word of God?

Said the Judge, the Scripture is the Word of God.

I answered, that the Scripture, as written in ink and paper, is not the Word of God, but a dead letter, which in the reading and hearing thereof, tells us only in the ear what the Word of God is, but cannot teach or tell the mind; neither doth it any where say for itself, that itself is the Word of God that can teach us; but that we are all taught of the Lord, who is himself the Word, the Unction, the Holy one, and anointing within us; therefore let us
not

not give more honour to the Scripture than the Scripture takes to itself, but let honour be given to whom honour is due, and glory to whom glory is due; and in this we shall give all unto God, who is himself the true Word and Teacher, as the Scripture declares him to be; for saith *John*, *In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God: And this Word became flesh and dwelt among us, that it might teach us all things (and saith John) we behold the glory of him, as the glory of the only begotten Son of God, full of grace and truth, which is not the Scripture, as written in the Letter, but God written in our flesh, is this Word.*

Again secondly, the Scripture tells us, *that the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: And this the Scripture cannot do, but God himself, as the Scripture tells us; for it saith, That he is the searcher of the heart, and the trier of the reins, and the divider asunder of soul and spirit, and discerns the thoughts and intents of mens hearts; and so the searcher and trier of all things (as saith the Scripture.)*

Again thirdly, the Scripture tells us of Christ's riding upon a white horse, conquering and to conquer, and that his name was

was called *The Word of God*; and not that the Scriptures were so called: And let not us rob God of that honour and title due unto himself, to give to the Scripture, but what the Scripture saith both of God and itself, that let us say also. The Scripture also saith, that *the Letter kills, but the Spirit gives life*; which spirit is the Word, and the Word is Christ. *I am come that you may have life*, (saith Christ) and, *because I live, ye shall live also*: And this Word (even Christ) is nigh us, in us, yea round about us, still teaching of us, and giving life unto us, which is the work of Christ, and not the Scripture. But this I will say of the Scripture (which is what the Scripture saith of itself) that it is an outward testimony of God, his mind, Christ the Word, Faith and Eternal Life, Heaven and Salvation to those that do believe; but not that itself is either of all these, or can give unto us the knowledge of it; and that we might know the insufficiency of it, Christ in it bids us *search the Scriptures* (for saith he) *in them you think to have eternal life, and they are they which testify of me; and ye will not come to me, that ye may have life*: Yet this Scripture, as it is given by inspiration, so it is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works; and not as it lies in the letter, but as it is inspired, revealed or
made

made manifest in our hearts and minds by the Holy Ghost : For (saith the Lord) *I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people, and cause them to walk in my statutes, of loving one another.*

And the Word of God being once written in our hearts, it is then profitable for us, to teach, reprove, correct and instruct us, make us perfect in the inward man, furnish us, fit and qualify us with gifts and graces unto all good works, and no otherwise can it do it for us, but as it is within us.

And this is the honour and praise that I will give to the Word of God, and to the Scripture, to sum it all up in God, in whom I desire to know, to live, to act, and enjoy all things of God ; and I desire not to speak, think, act, or maintain any thing that I have not the letter for, as well as the Spirit ; the truth and mystery of which letter no man knows till he hath it revealed to him by the Spirit and Internal Word, that declares the Father plainly, which so far as it speaks in me, and declares the mind of God to me, I shall not be silent.

And now, my Lord, I give you many thanks that you have so patiently heard me, and given me liberty to speak for myself. Yet before I depart, I shall desire to present one Scripture more, which I shall

shall but only read, and so leave it to the consideration of this honourable Court.

Said the Judge, I thought you had done.

Answ. If your Lordship desire it, I have.

Said the Judge, Nay, but we will hear your Scripture.

Answ. It is in the sixth of the *Acts*, from the 8th verse to the end.

And Stephen full of faith and power, did great wonders and miracles among the people; then there arose certain of the Synagogue, which is called the Synagogue of the Libertines, Cyreneans, Alexanarians, and of them of Cilicia, and of Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake; then they suborned men, which said, we have heard him speak blasphemous words against Moses, and against God; and they stirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the Customs which Moses delivered us: And all that sat in the Council, looked stedfastly on him, saw his face as it had been the face of an Angel.

And now I shall take my leave, according as the Apostles in times past have done, who when they had suffered for the name of Christ, they *departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his name* (so shall I at this time) *and (as) daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ,* so shall not I, my Lord, cease to do the same, so far as God shall enable me; and so I take my leave of your Lordship.

And paying the fees of the Court, I was discharged for that time.

C H A P. IX.

The Author's second appearing at Worcester, before Judge Nicholes, and the proceedings thereof; also his being bound from thence to Oxford; how, and for what.

AND I standing bound until the next Assizes at *Worcester*, which was then six months to come, my accusers *Ralph Nevil* and *Giles Collier* in the mean time employed men on purpose to follow me from place to place, where they heard I preached or came, to enquire into my Doctrine, Life, and Conversation, with endeavours to get something more against me, to accuse me at the next Assizes following

lowing, as myself and several persons well knew. And they hearing of some difference in dispute that was between some Ministers and myself at *Enstone* in *Oxfordshire*, where I had before been and preached, they came to an Inn in *Enstone*, and sent for the Ministers that differed with me, of whom they got a certificate of some particulars, which they said I there delivered, and which they counted blasphemy.

And when I appeared at *Worcester* next Assizes, before Judge *Nicholes*, my accusers gave to the Judge their certificate, which was as follows: First, *That I should say Christ died for his own sins as well as the Peoples.* Secondly, *That there was no heaven and hell but what was in man.* Thirdly, *That everlasting life should end in this life:* But no witness sworn to it: And my accusers having no witness there, they, with many fair speeches used to the Judge, desired him to bind me to appear at the next General Assizes holden at *Oxford*, to answer to what was in this their certificate, and what more they in the mean time could find against me: For, said they to the Judge, that being his own Country, we shall there by that time get something more against him. And the Judge willing to do my accusers a pleasure against me, as *Festus* did the Jews against *Paul*, when he left him bound; so Judge *Nicholes*, without any oath made by any man against

me, demanded of me bail for my appearance at *Oxford* Assizes, which was six months after that, and would not suffer me to speak for myself, but took part with my accusers.

Then I desired of him law and justice; and told him, that there being nothing upon oath proved against me, there was no reason that I should stand any longer bound.

Said the Judge, if I will have it so, you shall stand bound, &c.

Answ. My Lord, if you will make your will a Law, I cannot help that; but this I know, that as you use the exactness of the Law, in condemning those whom the Law condemns, so you ought to use the the exactness of the Law, in freeing those whom the Law frees. But the Law at this time frees me, therefore I desire it.

No, said the Judge, you shall not be freed, for I understand that you take upon you to preach, and never staid to take your degrees at the University; you shall therefore appear at *Oxford* to answer to those things there. And said the Judge, if I would take upon me to preach, I could preach as well as you, and better, for I was bred up to more learning than you, and yet I will not take it upon me, because I was not called to it, &c.

Answ. My

Ans^r. My Lord, I was called to Preach, and you were not; do you know what the call is? If you did, you would not oppose it; and if it be the Lord's will that I must appear at *Oxford*, to answer things as I have done at *Worcester*, his will be done; for I remember what the Lord said unto *Paul* when he was bound from place to place: *Be of good cheer Paul (said he) for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome;* and now am I not only ready to be bound, but to suffer for his name, and to bear witness of the Truth at *Oxford*, as I have done at *Worcester*, and shall have peace in all things therein, knowing it to be the Lord's cause for which I stand bound. So giving in bail, and paying the Fees of the Court, I was dismissed until the next appearance at *Oxford*.

C H A P. X.

The Author's trial at Oxford Assizes before Serjeant Green, the particular accusations against him, and his answers to them, with the proceedings of the Court, and how; also the ignorance of the Jury, and the malice of his Adversaries discovered.

UPON the tenth day of *March 1652*, I appeared at *Oxford Assizes*, where *Ralph Nevil of Emload*, and *Giles Collier of Blockly*

Blockly in the County of *Worcester* preferred a Bill of Indictment against me to the Grand Jury (as they said) for blasphemy; the charge therein is as follows:

The Charge in the Indictment.

FIRST, (*That I should say*) *That Christ died for his own sins, as well as the Peoples.*

Secondly, *That there is no heaven and hell but what is in man.*

Thirdly, *That everlasting life should end in this life.*

These are the things which by them I was Indicted for as blasphemy, and which by the Grand Jury were so found and returned to the Court, that I was put upon the trial thereof.

But before you come to the trial, I shall speak something of both Juries, as of carnal natural men, and so ignorant of such things as they were to enquire into concerning me; for the natural man knows not the things of God, neither can he, because they are spiritually discerned; but sure for the most part they were but carnal men, therefore in such things ignorant men, and against such things malicious men, as hath been known: Being also
men

men for the most part known to be of the Bishops and Presbyterian opinion, very few of the Independants, though there is but little difference between them in their opinions concerning their judgments and knowledge in such things, of whom it may be said and also proved, as hath appeared by their practice, that they aim more at their own worldly, private, and self-interests, than at the glory of God, or good of other people, and which is well known have been, and gladly would be persecutors of those that live godly in Christ Jesus, and that are not the same with them in their opinions, as hath appeared by some of them, which both I and others have already known by experience; yet I love them still in the same love as I love all others, and will the salvation of their souls as of all others, though they may not so love me, but hate me, for that they never saw or heard from me.

And therefore it is most evident, that they proceeded against me from the malice they had to me, and not any thing known by me for any blasphemy there was in it, for I am sure there was none, neither could any be found, either by the Law of God or of man: As first, for the Law of God, I am sure it is not, for there is nothing in all the Scripture writ against it; however all blasphemy on God's part is forgiven, and Christ hath already answered for it, in the behalf of all men.

And

And secondly, for the Law of man, or any late Act of Parliament made against blasphemy, I am also sure that there is never a particular contained in this Bill that comes within the compass of the Act: As for the first and last particulars in the Bill, that Christ should die for his own sins, as well as for the peoples, and that everlasting life should end in this life, there is no mention of it made in the Act. Then for the second, that there is no heaven and hell but what is in man, there is no mention made of it neither, as these words are laid down and expressed in the Bill; for the Act saith, If any man shall avow and affirm that there is no heaven and hell, then it is blasphemy according to that Act; but in this Bill, or in these words before mentioned, there is a heaven and a hell acknowledged, though not such a one as some men would have, but such a one as is in man, which is according to the Scripture, and some mens experience; yet not that any other is denied, which by others may be proved, and there being (in the Bill) a heaven and a hell acknowledged, it therefore comes not within the compass of the Act, and then cannot be found guilty by the Act.

Again, the witnesses to the Bill do confess that these words fell in by way of dispute or conference after Sermon, and were not spoke in Sermon, therefore cannot be said to be avowed and affirmed, as the
Judge

Judge did very well make it appear in the trial; and which if the honest behaviour of the Juries had extended so far, they, before they had condemned it, should have examined whether the words in the Bill did reach any Act of Parliament or no, that made it appear to be what in the Bill it was said to be, without which they ought not to have found it, though the Bill so said it; for let any Bill say what it will, they are to examine it, whether it be what in the Bill it is said to be or no, as treason, blasphemy, felony, or whatsoever crime else in the Bill may be expressed, without which they are not to find any Bill, and for want of this, many a man and cause have suffered; and now how honest and just this Jury have been in the examination of this Bill, according to Law and Justice, when they found it, and brought guilty; let all men that read and hear it, Judge of it; but so much for both the Juries; next the trial in the Court.

And then the Bill being read, the witnesses to the Bill were called to give in their evidence, whose names are as followeth:

First, one *Beckingham* of *Enston* in *Oxfordshire*, the Minister of the Parish where these words for which I am accused were (as they say) spoke, and that gave me leave to preach in his said Parish Church the whole day, but afterwards finding the people to be more taken with my Doctrine (which was

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the Doctrine of free grace) than with his (that was not) and fearing his own should be no more so well accepted, he cries out against mine as blasphemy, and so comes to witness against me for it, who to excuse himself, said he came not as an accuser, but was brought only as a witness, whose testimony was according to the Bill.

The second witness was one *Cannon* of the same Town, a hearer of the said *Beckingham*, who at that present approved very well of what I had said, as himself afterwards confessed to some others, and said it was the best Sermon that ever he heard in his life, till his Master the said Minister of the Parish had tutored him, and made him change his opinion, who then came as a witness also, and whose conscience began to accuse him when he was to give in his testimony (as it there appeared) for when he should have said life everlasting ended in this life, he could not for his life bring forth the word everlasting, but said that this life ended in this life; and when the Judge asked him again, he said, that when a man died his life ended, but could not say the word everlasting, till he had it given him in writing by my accusers *Nevil* of *Emload*, and *Collier* of *Blockly*, two constant accusers of the brethren, and that had been my accusers before at *Worcester*, as before was declared; who never heard those things delivered by me at *Enston*,
which

which they accused me for; neither me, when I preached there, though they here became my accusers, and did also plead these things against me at *Oxford*; first to the Grand Jury, and after to the Court, also laying many other things to my charge which I knew not: But I believe it was with an intent to make good what they had before said, which was, that they would not leave me till they had my life, which was the same that the Jews said of *Paul*, who made a vow that they would neither eat nor drink till they had killed *Paul*; but they were prevented, as these my accusers have been hitherto concerning me. And *Paul* being accused of questions of their Law, as I now was, they kept him fast bound still for many years, and examined him before many councils, but in the end nothing being found against him worthy of death or of bonds, and his accusers being weary of prosecuting, he was then freed and set at liberty.

And the evidence being given, I was called to my answer, which begins with these Propositions, as follows:

My Lord,

HAVING here liberty to answer for myself, I therefore humbly beseech your Lordship to grant me these Particulars.

First, That seeing these my Adversaries are men of a contrary discovery of God, and are here come against me, that they may fairly make it appear before this honourable Court, whether they are men that have taken the engagement or no, without which I know them not to have the benefit of the Law, and I speak it for this reason (my Lord) because they being Ministers of Parishes, and I knowing some of them not to observe the last thanksgiving day, with many others before, which by the Parliament was appointed to be kept, makes me to question this thing.

Secondly, That none might be suffered to speak any thing against me in this honourable Court, till such time that they are sworn before this Court and my face.

Thirdly, That those men which were hearers of me at *Enstōn* (the time when tis said these words were delivered, and are here present) may be suffered to speak; also a certificate which I understand is by them brought, touching the things of my charge, and of my Doctrine then delivered, with another from *Oxford*, and several mens names to them both, who are here ready to testify the truth of them, that they also may be read in this Honourable Court, for the satisfaction of many people; and thereby shew the mistakes of my
adversaries,

adversaries, in the things which they accuse me.

Fourthly, That I may have liberty to speak for myself, in answer to every particular accusation in my charge brought against me. And these things being granted, I shall be thankful to your Lordship.

Said the Judge, what you desire shall be granted, and you shall have a fair trial, but we shall not hear any Certificates read.

But the time being short, the night coming on, and I hastily called to answer to my charge, being myself willing also to come to it, fearing I should be streightned in time, and nothing doubting of my coming off, that some of those things which were by me desired before to be granted, were passed by, and no more remembered; and these Certificates before mentioned being not then permitted by the Judge to be read in the Court, it was therefore desired by those that signed them, to have them printed with the rest, to shew unto the world what it was they set their hands unto; some having since charged them with setting their hands to vindicate blasphemy; which Certificates are as follow.

*A Copy of a Certificate presented to the Court,
by many of the godly and well affected
people living about Enston, in the behalf
of Richard Coppin.*

WE whose names are here under-
written, were all at the hearing
of *Richard Coppin*, the time when he
preached at *Enston*, and heard all that was
then delivered; yet heard not any thing
delivered by him but what was truth,
according to the Scripture and our ex-
perience, in which we were satisfied, and
should be glad to embrace the like oppor-
tunity, as to hear the like again, if provi-
dence should so order it.

And whereas (through the mistake of
some men in their apprehensions) he is
or may be accused for any thing then
delivered: As,

First, for saying, *That Christ should suffer
for his own sins as well as the Peoples.* We
do hereby testify that he at that time did
again and again say, that Christ suffered
not for them as acted by him, but as im-
puted to him, and so they became his;
which he proved from these Scriptures,
*He was made sin for us; and, The Lord hath
laid upon him the iniquity of us all.*

And

And Secondly, That he should say, *There is no heaven and hell but what is in man.* He did not; but did prove from Scripture, that there was a heaven and a hell in man, not denying any other, which by others might be believed, as to them.

And Thirdly, That he should say, *That everlasting life should end in this life.* He did not; but said, That there was that written in Scripture, which was said to be everlasting, yet had an end; as he proved from the ending of the first Covenant and Priesthood under the Law, with the conditions thereof, which was said to be for ever.

And Fourthly, As to his life and conversation, it hath been so civil, honest, and respective, towards all men, for all that ever we saw or knew of him, that none ever yet could accuse him; and therefore we do believe, that for the good that is in him and proceeds from him, to the edifying of many people, he is hated and persecuted. To all which particulars, we have here subscribed our names, and shall be ready to take our Oaths.

*A Gopy of a Certificate presented to the Court,
by many of the godly and well-affected
people of Oxford, in the behalf of Richard
Coppin.*

WE the Inhabitants of the City of
Oxford, whose names are here
underwritten, do hereby certify, That
Richard Coppin hath several times preached
in *Oxford*, and hath been heard by us;
who never heard any thing delivered by
him, to our knowledge, but what hath
been true and sound doctrine, according
to the Scripture, and the manifestation of
God to us: And we do also certify, That
his life and conversation hath ever been
towards all sorts of men, honest, just, and
upright, that ever we could see, know,
or hear of him. Concerning which, we
have here subscribed our names, and
shall be also ready to testify upon Oath.

The first Particular charged in the
Indictment.

FIRST, *That I should say, That Christ Jesus
the Son of God, and Saviour of the
world, did suffer for his own sins, as well
as the Peoples.*

Answ. My

Answ. My Lord, for answer to this, I do affirm, and ever did since I knew and declared any thing of God, That Jesus Christ the Son of the living God, and Saviour of the whole world, as he lives in God, never acted sin, but imputatively all our sins became his, were laid upon him, and reckoned to him by the Father; and Jesus Christ, as the Son, in obedience to the Father, freely took them upon himself, clothed himself with our flesh, sinful flesh, and so suffered for sin, overcame and condemned sin, and all enemies in our nature; wherein his appearance in us, doth manifest to us, that he satisfied the Father's justice, paid our Score, and set us at liberty; though Christ himself (which is, *Emmanuel, God with us*) did no sin, neither was guile found in his mouth, (as saith the Scripture) yet he was made sin for us; and, *The Lord hath laid upon him the iniquity of us all, and by his stripes are we healed*: By his life are we saved, and do live; for (saith Christ) *Because I live, ye shall live also*. And now the head cannot be said to live without the body, nor the body without the head; so not Christ without us, nor we without Christ, he being our head, and we members of his body, of his flesh, and of his bones; and Christ suffering for the sin of us (his members) may also be said to suffer for the sin of his own body, whose body we are; for (saith Paul) *Ye are*

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the body of Christ, and members in particular;
and in this sense he may be said to suffer
for his own sins, which is no blasphemy
to say.

Secondly, *That there is no heaven and
hell but what is in man.*

Ans. My Lord, for answer to this, I
do affirm, and ever did (as aforesaid.)

First, That there is a God (according to
the Scriptures) and that this God is the
God of truth, peace, and love, and the
Father of it; who is called a Spirit, and
whose throne is in heaven, and that dwel-
leth in light, and which the heaven of
heavens cannot contain; and who is not
limited to any time, place, or person;
but heaven and earth is full of his glory.
And so much for God, what, and where
he is.

Secondly, That there is a Devil (accord-
ing to the Scripture) and this Devil is the
god of sin, as of this world, which darkens
all appearances of good things; whose
habitation is in hell, and who is limited to
time, place, and person, and cannot go
beyond his bounds, and is the Prince of
darkness, and of death, the power of the
air, the spirit ruling in the children of dis-
obedience, which makes them (so long)
to continue the children of the Devil, who
is a liar, and the father of them, and all
lies and liars are of and in him, who shall
together

together with him suffer in hell fire; and who is also the accuser of the brethren, from whom all accusations proceed, with all hatred, envy, and malice, and hath no part in Christ; and that this Devil, as a roaring lion, goes about from City to City, from County to County, or from Worcester to Oxford, seeking whom he may devour; till the Lion of the Tribe of Judah meets with him, breaks his head, destroys his power, frustrates his design, and so ruins his Kingdom.

And Thirdly, That there is also a heaven for the righteous in Christ, to be saved and made happy in life and salvation with Christ in God; and there is a hell also for the wicked, in which they are and shall be tormented with the Devil and false Prophets; but for the place, what and where it is, so far as the Scripture is silent in it, we are to be silent in it, and cannot determine of it any further than the Scripture doth.

But this we may say with the Scripture; first, concerning heaven, that *the Kingdom of God is righteousness, peace, and joy in the holy Ghost*: and, *Behold the Kingdom of God is within you*; yet on high with God, above the earth or any creature.

And as concerning hell, it is in Scripture compared to a grave; and we read that Christ descended into it; and David saith to God, *Thou wilt not leave my soul in hell*, (meaning the grave) *nor suffer thy holy*

one to see corruption: And what this hell and grave is, he also calls it the lowest pit, or darkness in the deep, in which he was shut up, and could not come forth; the wrath of God lying so hard upon him, or the Lord hiding his face from him; and *Jonah* agrees with the same, who when he was in the fish's belly, said, That he was in hell; *For out of the belly of hell* (said he) *cried I unto thee, and thou heardest my voice; for when thou hadst cast me into the deep* (or depth of darkness) *into the midst of the sea* (or under many troubles and afflictions) *and the floods compassed me about, all thy billows and thy waves passed over me; then I said, I am cast out of thy sight* (or saw thee in wrath) *yet I will look again toward thy holy Temple, where I shall behold thee in love, when thou shalt raise me up.* And in *Amos* the Lord saith, *Though they dig into hell, thence shall my hand take them, and your covenant with death and hell shall be disannulled, saith the Lord:* But it is most sure that there is a hell for the wicked, as there is a heaven for the godly, and all that are in Christ Jesus. And for this, let us consider of one Scripture more, in *Matth. 25.* where heaven is said to be at the right hand of God, and hell at the left hand, compared with *Psal. xvi. 11.* *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore* (meaning in heaven with God) and how those on the right hand, and that have increased their talents,

talents, enter into the joy of the Lord, as into heaven, where they are at rest for ever; when those on the left hand, and that have not increased their talents, go into utter darkness, as into hell, *where is weeping and gnashing of teeth*, pining and mourning for sin, and where they are at no rest.

And thus there is a heaven, wherein eternal life is enjoyed by Christ and all his; and there is a hell, wherein everlasting punishment is inflicted upon the Devil, and all his: But let us use the Scripture expression for it, if we shall declare it, which is according to the mind of God.

Thirdly, *That everlasting life should end in this life.*

Ans. My Lord, for answer to this, I do affirm, That I never (then, and so) said the words; and I do also affirm, That everlasting life with Christ in God, shall never have an end; and that believers, or the righteous in Christ, go to it, as to God, enjoy it as God, and still remain in it, as in God, with Christ, yea, after they have been dead, according to the Scriptures; as the wicked go to hell and damnation, and as some who believe not, are already in it: And thus life everlasting with Christ in God shall never have an end.

Object.

Object. But for a further clearing of this, some may yet say, *Is there not a life which shall have an end, and yet said to be everlasting?*

Answ. I answer, That there is a life according to manifestation spoken of in Scripture, which seems to have an end, or be made perfect in another life, and yet said to be everlasting; as the life of works and of nature ends, and is made perfect in the life of grace; the life of grace ends, and is made perfect in the life of glory; the lesser still swallowed up of the greater, the lower of the higher, the darker of the lighter, the weaker of the stronger, to be made perfect; and so at last all things end and are made perfect in God.

Object. *But how is that which ends said to be everlasting?*

Answ. For further answer to this it may also be said, That if the first Covenant and Priesthood under the Law, with the conditions thereof, was said to be everlasting, (as that it was and is during the time of that administration unto us) then the life which we lived in obedience to that Covenant, while under it (which was a life of works, of fear, and of bondage) was as everlasting as that; but when that first Covenant and Priesthood, with the Conditions thereof, according to that administration,

stration, which was said to be everlasting, (or was made perfect in a second, a new, or more heavenly) then the life which we lived while under the first did end also with the first, and so with the same made perfect in a second, a new, and more heavenly life, as in a life of grace and freedom, faith and love, under the second Covenant, changed and brought in, confirmed and sealed by the blood of the Lord Jesus, whose life we then live, and are justified by; for where there is a change of a Covenant, Law, Statute, Ordinances, Conditions, Administrations, or Dispensations, there is a change of a life also to the creature, even that life which we are then bound by that Law in our consciences to live; which is a change from a Covenant of works, to a Covenant of free grace, or from the circumcising of the foreskin of the flesh in the letter, to that of the heart, and in the spirit; which Covenant it is that God hath made with us (according to the Scripture) and which we are to live; *For after those days* (saith he) *a new Covenant will I make, &c.* therefore a new life will he give.

And that the word (*Everlasting*) and (*For Ever*) hath an end with us, I shall yet prove from several Scriptures; for in some Scriptures it is said, *The earth shall endure for ever*; as *Eccles. i.* in others it is said, *The earth shall be dissolved and burnt up*: Now that earth which shall

shall have no end, must be that which had no beginning; for whatsoever hath a beginning, hath also an end; and what that earth is which had neither beginning nor end, the Preacher in *Ecclesiastes* will tell you.

But there is a earth which shall have an end, and that is the earth which the Devil feeds upon, and inhabits in, to wit, flesh, sin, and corruption, the old man in us, that is of the earth earthy, together with all carnal wisdom, self-righteousness, flesh, form, and formality, as that which is not spirit and truth, and that cannot endure the fire (even God when he appeareth in righteousness) why this shall be burnt up, consumed and scattered before the Lord, as dust before the wind; though it is said to be for ever, and everlasting; as in *Habakuk* iii. 6. Yet when the Lord shall so come in his glorious brightness, as is there spoken of, then shall all things of man, and that is earthy, be scattered, bow, and melt before him; (as is written) *Before him went the pestilence, and burning doals went forth at his feet; he stood and measured the earth, he beheld, and drove asunder the Nations, and the everlasting mountains were scattered, the perpetual hills did bow; that is, the mountains of fear, sin, death, the Devil, and mens pretended holiness, heaven and happiness, which is filthiness when out of its place; this shall all be scattered and melt before the Lord,*
 as

as mountains standing between the Lord and us, and as so many false gods in the way of the true God, which hath been said to last for ever; yet these shall pass away, and be removed out of their places into no place, but fly away from the face of him that sits upon the throne, whose name is called *Faithful and True*, and that reigns himself for ever and ever, world without end.

And thus one life ends in another life, the life of the old man in the life of the new man; or we change from life to life, from glory to glory, from one everlasting to another, till we can change no more; which shews that there are more changes than one, and more everlastings than one (as to men) and so more lives than one, which men are said to live, and be changed from, till they are changed from all things into God, which is their last change.

A Word of Conclusion to the Judge.

AND now lastly, I cannot but add a few words more, and therein affirm, both before God and men, that ever since I knew any thing of God, my whole design both in writing, speaking and walking according to the utmost of my power received of God, hath ever been, and I hope ever shall be, still to set forth the glory of God, the advancement of Christ's

P Kingdom,

Kingdom, peace and righteousness among men, and the throwing down of Antichrist, the Devil and his Kingdom, with all deceivableness, and unrighteousness of men, and whatsoever else is and hath been contrary to the public peace of this Nation, under which we should be protected, and no longer do I desire or shall endeavour to write or speak a word, than that it should not tend to this, even the advancement of the Kingdom of the Lord Jesus Christ, without partiality, or aiming at any private or self-interest of my own or any others distinct, but for the public good of all men, whom I desire, and do still endeavour in love, to serve, being made willing to spend and be spent for them, notwithstanding the many reproaches, revilings and persecutions I meet withal; yet still that I would continue a faithful servant to the truth in all things, by which I am made free to serve in love, and for which I am not only ready to be bound, but to suffer.

All which particulars, according to your Lordship's desire, I do most humbly present you with before this honourable Court, and so leave them to your consideration, to do as the Lord of heaven and earth shall direct you, who works all things according to the counsel of his own will, and will glorify himself in all things that himself doth.

And

And now what shall I say more? Why let the Lord's will be done, whether in life or death, in freedom or imprisonment, according to his own will and pleasure be it, into whose blessed arms of mercy, love, joy, and peace, I do freely give up myself, and shall for ever lodge in his bosom of life and salvation, there to rest and abide for ever.

While I was making my answer, my accusers with many others of their consorts did all the time of my pleading interrupt me, urging many things to me to intire me, and to incense the Judge and Jury against me, till the Judge reprov'd them for it, who after he had heard my answer, and understanding it, knowing it also not to come within the compass of any late Act of Parliament, and withal perceiving the malice of my enemies, did as the Lord had directed him, who, before the petty Jury went forth to consult upon their verdict (who understood it not themselves, neither what they had to do in such a business, being all ignorant men both of the Law, and of such things) acquainted them with the truth of the business, that so Justice and Equity might take place, whose directions were according to what follows.

Judge. You of the Jury, you have heard the evidence, and you have heard the answer of his defence, which if what he

hath said to us be his meaning, it is very good, and what I believe myself to be truth, and we are to take his sense and meaning upon the words, and not another's, the words being his own; but should we take the very express words of the Indictment, without a qualification of them, yet it comes not under the Law, or Act of Parliament, according to the rule of which Act we are to go: As for the first thing, that he should say Christ died for his own sins, it comes not near it, though indeed the second concerning heaven and hell comes something near it, yet not so near as to be found within the compass of it; for the Act saith, if a man avow and affirm that there is no heaven and hell; but that he doth not, and this also was by way of dispute or conference after Sermon, as you see the witnesses to the Bill do confess; and what is said in dispute, cannot be said to be avowed and affirmed, for it may fall in by way of an Argument, &c. And as to the last words, that everlasting life should end in this life, there is nothing mentioned in the Act against it; therefore we are not to meddle with it, and you are not to bring him in guilty for any thing he is here indicted, it being not within the compass of the Act.

And thus with other words to that purpose, did the Judge speak to the Jury before they gave in their verdict, which none that heard it but thought it had been sufficient

sufficient to have satisfied any honest Jury in the world, had they been rational men; yet it satisfied not these, for they maliciously brought me in guilty, who were prompt to it by my accusers and others that followed them forth of the Court, contradicting the words of the Judge, saying that they were not to take notice of what the Judge had said, neither of my answer, but the Bill. Being asked the reason why they brought me in guilty, they said they could do no less, they were so followed by the Priests from place to place and importuned to it, that they could be at no quiet for them unless they did it. A wise Jury, to be sworn and then swayed by other men! But this they did to do the Priests a pleasure against me, as *Festus* did to do the Jews a pleasure against *Paul*, *Acts* xxv. 9.

Then the Judge examined them what crime they found me guilty of; they answered they could not tell what, but according to the evidence; then said the Judge, doth the thing evidenced come within the compass of the Act? who again caused the Act to be read to them, and bid them take notice of it; yet they could not tell what crime I was guilty of, but still said according to the Evidence; then the Judge asked them what the Evidence was, and they could not declare it till they were told it: And now how unfit these men are to be made a Jury of such things, let all men that hear it take notice.

Then

Then the Judge ~~as~~ before (perceiving their ignorance) shewed them how it came not within the compass of the Act, and therefore ought not to be found; then said the Jury we will refer it to you; nay, said the Judge, I must have your verdict: Not guilty then said some of the Jury; others said guilty: What are you divided, (said the Judge) I will not receive your verdict till you are agreed; and unless you will agree upon it, you shall be shut up together in one room all night, where you shall have neither bread nor beer, fire nor candle.

But when they heard this, they began to murmur within themselves why they should not agree; yet the Judge willing to shew them favour, did only rebuke them, bidding them to bring in their verdict the next morning by eight of the clock, upon pain of twenty pounds a-piece; and where I was then also myself to appear, and there according to the request of the Judge I was to give in the heads of my answer in writing, which I then did, and it was there read to the satisfaction of the Court.

Then the Jury being again called, before they gave in their verdict, used the name of one *Veyfie* of *Tainton* near *Burford*, which (said they) desires to be a witness against him, for saying that Christ was the cause of *Cain's* fall.

No, said the Judge, I will hear no such malicious fellows, but will keep close to the
the

the Indictment; and you of the Jury are to mention none, but to give in your Verdict; then said they, guilty.

Now the Judge well knowing the Law, and how that those things came not within the compass of it; also perceiving the malice of my accusers, and the ignorance of the Jury in such things, as was then manifested; and himself willing to do justice, took bail for my appearance at the next Assizes, at which my accusers began to fall mad, crying out again for my imprisonment, banishment, or silencing; but the Judge told them he could do neither, but must go according to the Law, and the Law did not require any such thing.

Then my accusers, to lay another foundation again to ensnare me, having missed the former, presented to the Judge a paper, wherein were many particular points of their own judgment, that he should prevail upon me to set my hand to it, as that which I would own for truth, thereby to confirm theirs, and I never more to preach against the same; but this being offered to me, I refused it, and desired not to set my hand to other mens writings, but to what I write myself, unless I may read it, and also find it to be truth according to the Scripture and my apprehension; then said the Judge (in presence of my accusers) take it and read it; which I did, and gave it to the Judge again; and because my accusers with others reported that I set my
hand

hand to all that they had writ, as a recantation of what myself formerly writ, and declared, therefore for the satisfaction of other people, the proving of them liars, and clearing myself in it, it is here published both what they writ, and also what part thereof I refused, and what I signed, distinctly as followeth.

A Paper written by my Accusers and presented to the Judge for me to sign, which I would not.

WHEREAS *at several passages in a printed book that goes forth in my name, and in a publick discovery at Enston about June last, several persons have been offended, and been induced to believe that I am guilty of holding and publishing blasphemous opinions; for the satisfying all such persons, and clearing myself, I do heartily and sincerely profess and declare against them, as follows:*

First, That Jesus Christ the only begotten Son of God, being eternal God and equal with the Father, did in the fulness of time take to himself man's nature; yet without sin, being holy, harmless, undefiled, as the Scripture saith.

Secondly, The Lord Jesus Christ for discharging the office of Mediatorship, whereunto he was called by his Father, did perfectly
fulfil

fulfil the Law, endured the shameful and cursed death of the cross, but not for himself, being perfectly free from sin, but that he might satisfy for the sins of his people.

Thirdly, The third day he rose from the dead with the same body with which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father.

Fourthly, The bodies of men after death return to dust, but their souls, which die not, return to God who gave them; the souls of the righteous are received into the highest heaven, where they enjoy God in glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment, reserved to the Judgment of the great day.

Fifthly, At the last day, such as are found alive shall be changed; and all that are dead shall be raised up with the same body, which shall be united again to their souls for ever.

Sixthly, God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, in which day the Apostles and Angels shall be judged, and all persons that have lived upon the earth shall appear before the Tribunal of Christ, to give an account of their thoughts, words and deeds, and to
Q receive

receive according to what they have done in their bodies, whether good or evil.

These things I believe, and do not publish any thing contrary to them, and for any passages that have fell from me contrary to these, ignorantly, inconsiderately, or wilfully, I do profess myself troubled at, and ashamed of; but this I excepted against, and would not set my hand unto, as follows.

My Lord, There are some things which I may set my hand unto, but there are some things that are false, and I shall not set my hand to that, unless they will here make it good by Scripture before this honourable Court.

Then said the Judge to me, What is that you say is false, which you except against?

Answ. My Lord, First wherein they say several passages have been written and spoken by me, to the inducement of several persons to believe that I am guilty of holding and publishing blasphemous opinions, which they would now have me to declare against, and profess myself ashamed of; when I know nothing that ever I spoke or writ since the time of my call, that I went forth to declare any thing of God that was so, or ever could be proved blasphemy

blasphemy by them, though they have endeavoured to do it, therefore not to be declared against by me.

My Lord, Another thing in the fifth particular, which they declare as their judgment, is, that the same body which dies shall after death be so raised again and united to the soul for ever; which thing is false my Lord, and I know no Scripture to prove it; if there be, let them produce it, for here they are.

Then the Judge (looking upon them) asked if there were no such Scripture; but they were silent and answered not a word; then Justice *Jenkins*, who sat upon the bench, undertook to answer for them, and said, there is such a Scripture; produce it you then, said I, and let me see it, or I shall not believe it; but he was silent also, and there was no man to be found that could shew that Scripture; then I instanced a Scripture in the 1 *Cor.* xv. to the contrary, that the same body was not to rise again, but God giveth it a body as pleaseth him, which body none of them yet knew.

Then the Judge perceiving that those things which by them were written, and by me excepted against, could not by them nor any other be proved, he commanded them to be crossed forth before their faces, and they had nothing to say for themselves, which was to the great shame and disgrace of my accusers, and

others of their tribe, that those things which they have so long held forth and maintained to the people for truth, and as their judgments, that this should now be crossed out before their faces as an error; sure as bad a thing as ever they could have done against themselves in things of that nature; which makes it appear, that the greatest blasphemier cried blasphemy first; and these things being crossed out, I set my hand to the rest, which is as follows, and which to my knowledge I never declared any thing contrary to, according to the Scriptures, and in a spiritual sense, in which sense we are to understand all things of that nature.

The Particulars which I signed.

FIRST, *That Jesus Christ the only begotten Son of God, being eternal God and equal with the Father, did in the fulness of time take to himself man's nature; yet without sin, being holy, harmless, undefiled, as the Scripture saith.*

Secondly, *The Lord Jesus Christ for discharging the office of Mediatorship, whereunto he was called by his Father, did perfectly fulfil the Law, endured the shameful and cursed death of the cross, but not for himself, being (as he was) perfectly free from sin,*
but

but that he might satisfy for the sins of his people.

Thirdly, The third day he rose from the dead with the same body with which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father (but not with flesh and blood.)

Fourthly, The bodies of men after death return to dust, but their souls, which die not, return to God who gave them; the souls of the righteous are received into the highest heaven, where they enjoy God in glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment, reserved to the Judgment of the great day.

Fifthly, At the last day, such as are found alive shall be changed, and they that are dead shall be raised up.

Sixthly, God hath appointed a day wherein he will Judge the world in righteousness by Jesus Christ, which day the Apostate Angels shall be Judged, and all persons that live upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in their bodies, whether good or evil.

These

These things I do believe (according to the Scriptures) and never publish any thing contrary to them.

Richard Coppin.

C H A P. XI.

The Author's second appearing at Oxford Affizes before Judge Hutton, and what was there done.

I According to my engagement appeared the second time at the general Affizes holden at *Oxford*, there expecting again to have seen the faces of my former accusers, they having before said they would follow me to death; but they finding nothing against me came not there, and proclamation being made in the Court for my discharge, and none other having any thing against me to declare, one *Keat*, the then Sheriff for that County, sitting in the Court, being of a bitter spirit, and also an enemy to truth, as he then appeared, stood up as one among the rest of the accusers and informers, saying that he could declare something against me, which was spoke in *London*; but when he was asked what it was, no particular could he mention, but said that he had heard very strange

strange things declared by me at St. *Dunstan's* Church in *London*, before a great Congregation of people of great quality, to the great dishonour of God, and the peoples disturbance, as said this informer *Mr. Keat*, who earnestly importuned the Judge to restrain me from preaching; in answer to which the Judge told him that a man's liberty was precious, and there was no reason any man should be restrained from his liberty therein, by any man's words whatsoever, unless oath were made against him that he had offended the Law. Therefore (said the Judge) I cannot do it upon your words, nor any man's else; for then I should be partial, and I came not only to bind, but to free men.

Then the Informer *Mr. Keat* by name receiving those repulses from the Judge, was silent, and sat him down with shame; and then the bitter spirits of others in the University, whose mouths were ready to be opened in malice against me, were quashed, my freedom ordered, and my enemies ashamed.

C H A P. XII.

*The Author's humble appeal to his Highness
Oliver Lord Protector of England, Scot-
land, and Ireland, as a General redress
for all people.*

My Lord,

FOrasmuch as it hath pleased the Lord
of Lords to call you to this high place
of Protectorship (under himself) and acor-
ding as he shall protect, counsel, guide and
direct you, as he did Christ and the rest of
the Kings of *Israel*, so you may act like
them in walking before the people to do
justice among them; *For by him Kings reign,
and Princes decree justice, who himself reigns
in them to be their wonderful Counsellor.*

And now, as according to the counsel of
the Lord, your Highness hath been pleased
to declare yourself both by promise and
oath to seek the peace, freedom and liberty
of the people of this and other Nations a-
gainst oppression and tyranny, and to pro-
tect them in their just rights and priviledges,
according to the mind of God written in
Scripture for Christian Religion, that then
(in the Lord's time) and as he himself shall
appear to go before you, and act in you,
so you may according to his directions fol-
low him in pursuit thereof, bringing glory

to

to God in the highest, and on earth peace, and good will towards men.

Which you shall, so far as you follow the counsel of the Lord, and not of men, who are to be counselled by you, and not you by them, and men in their counsel towards you, are only to assist you in carrying on that work which the Lord shall advise and counsel you in; whose counsel shall stand, and he will do all his pleasure, when men and their counsel shall fail: for as he himself hath chosen you, and shall put his spirit w^{it} in you to instruct and counsel you; so will he himself be with you to protect you, that you in him may protect his people, and therein become a nursing father (in him) to them, to increase among them their just freedom and liberty in the Lord Jesus.

That this freedom of theirs, as it is in the Lord, and wrought by the Lord is not to be settled or established upon any one sort of people, under any form of Religion whatsoever, any further then the Lord hath called them, and shall himself establish it in them, but all are to have like freedom, according to the several Dispensations or Administrations they yet appear to live under, according to the measure of the gift of God, in their several places, or degrees of callings; as they are either children, young men, or fathers in the faith of Christ.

As you like Christ to be a nursing Father to them all, without having respect to particular times, places, persons and interests,

or any degree of calling whatsoever distinct, but to assist and protect all whose practice is not licentious, and who in their ways are not destructive to true love, peace and unity among men.

And how you are not to hinder any, but to furrher all that doth any thing of the work of the Lord, for the glory of God, and the good of one another; and so according to the example of Christ, you are not to break the bruised reed, nor quench the smoaking flax, to destroy those for whom Christ died; but rather to save them, and as much as in you lies follow peace with all men, seek to increase and blow up the coals of divine love among them, that so both you and they may alike walk together in the light of God, and live in the power of divine life, and so be gathered up with the arms, and carried in the bosom of him that gently leads those that are with young, and by the same power may be enabled to do the same work of love one for another, to live and act in the same life, that shall bring joy and comfort to each other, having all one God, and one Father, in whom we all live, move, and have our being: and who is over all, through all, and in all, God blessed for ever.

And now that your Highness cannot be ignorant of the oppression and cruelty that the free-born people of the Lord yet lie under, and is still continued against them by a generation of oppressive people, that
would

would still Lord it over their lives, liberties and estates; and endeavour to bring all men to their own ways and customs, and so keep their poor brethren in bondage and slavery still under them, never suffering the freedom of Christ to break forth, in and among his people; but instead of increasing the light and liberty thereof, they rather seek to quench and inthral it.

But this I know, and therefore am at peace in my self, that the Lord Jesus will suddenly arise with deliverance for his people, to bring them out of their captivity, into their glorious liberty, and so restore peace to all men, and himself then reign as a Prince of peace in all Nations.

This work of the Lord, for the glory of God, and good of all people, which is now to be done, you know to be recorded in the 58. Chapter of the Prophet *Isaiah*, from the 6 verse to the end; and the reward that will follow the accomplishment of this work: which work, saith the Prophet, is, *to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, &c. and that ye break every yoke; also to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thy self from thy own flesh, &c. then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the*
glory

glory of the Lord shall be thy reward, &c.

That then according (as this is to be done,) as God shall enable you, and in every thing fit and qualify you for this work of his, so you may as a just and impartial Governor in the hands of the Lord, be pleased to come forth in a general redress for all people, to make good this good work of the Lord, which he hath been pleased to put you upon the promise of for the deliverance of his people, that so under your protection they may live securely, walk chearfully, and sit down contentedly in that which makes most for the peace of their own souls, the safety of their bodies, and the happy success one of another in the Lord Jesus, to the end that God both from your self, and all others, may in all things have all the glory; his people, peace and freedom one with another, and you the reward of a true servant of the Lord.

And therefore now inasmuch as by your Highness (in whose hands under God the power of this and other Nations is at this time seated) the Lord hath been pleased to promise a performance of this work, give me leave to proceed in this humble appeal to your Highness, to set before you some abuses offered against the Laws and Liberties of the people now under your protection, as will appear in that which follows; and how according to my experience the people of God have always suffered for the
testi-

testimony of Jesus, in pressing after, and walking in their liberty in him, which those that knew it not, ever did, and still do oppose.

And that upon consideration thereof, you may to the uttermost of your endeavour in the Lord Jesus, stand by his people to relieve them, protect, support and defend them in their just rights and privileges, their lives, liberties and estates, against their enemies that oppose them, you will evermore engage the hearts of the free born people of the Lord, in love to serve you, as you in love and the presence of God shall serve them ; and the God of love and peace give patience to all his people to wait upon the Lord, for what he in his own time shall be pleased to bring forth by you : and then *he that believes, shall not need to make haste.*

CHAP.

C H A P. XIII.

The sufferings of Christ, his Prophets, and Apostles, together with the Author's sufferings, briefly discovered and presented to his Highness, in his humble Appeal.

My Lord,

ACCORDING to the Declaration of Scripture, we find that whatsoever of truth hath at any time been held forth or declared by any to whom God hath made himself known, that the publishers thereof were sufferers therein: This we find in the truth itself, the Lord Jesus; for declaring himself in love to men, was always a sufferer by men, who understood him not; for from the first day of his birth, that he was but reported to be the Son of God, did *Herod*, together with the chief Priests and Pharisees, send forth after him to destroy him; and the more of God or that divine life there appeared in him, the more did they seek to take his life away from him; not for the envy which they had to his person only, but to that life which was indeed the life of God manifested in him, which life they knew not; *For had they known him, they would not have crucified the Lord of glory:* But they

they knew him not, neither would they own his life and power to be of God, but rather of the Devil; for said they, *He casteth out Devils through the Prince of Devils, &c.* and Christ himself tells us, that *so they did by his Prophets that were before him, some they stoned, and put to death; others they persecuted; even so is it now.*

The like appeared in his Apostles, who after their conversion, that they were called to the preaching of the Gospel, what sufferings, stripes, bonds, and imprisonments, did they undergo for their faithfulness therein? and thus hath it been ever since to this day, with those that have been faithful, in holding forth any thing of the love of God manifest in them, by Jesus Christ, for the glory of God, and peace of all men.

And now since the day that the Lord Jesus had made himself known to me, and I by the power of his living in me, as the least and worst of all Saints, have been made to go forth, proclaim, publish, and declare freely, to the world and sinners, the unchangeable love of the Lord Jesus, according to that measure of the gift given me by him: I have suffered with Christ, in exercising the gifts of Christ, which according to the manifestation of that life and power in me, I have published and declared, not for price nor reward of men, but freely, and in love to the Lord
Jesus

Jesus and his people, as can be witnessed by the people of those parts into which I have come: And to satisfy any that shall question the truth of what I hold concerning God, and the things of God, and that have not at all heard me speak thereof, and now have any desire to know my principle, judgment, or doctrine therein, I shall direct them to several Books of my writing now extant; the one is called, *Divine Teachings*, in which there are three together; the ~~other~~, *Man's Righteousness examined, and wherein found too light, re-proved*; a third, *Saul smitten for not smiting Amalek, &c.* a fourth, *A Man Child born, or God manifest in flesh*: And what is therein written, is the same that I still am in judgment, and for which I have hitherto suffered, been indicted, falsely accused, slandered, reproached, and reviled, and for several Assizes kept bound, by a party of the Ministers of *England*, and enemies of Christ, who live by the gain they make of the people; and who have appeared to be the chief instruments and agents for the promoting of wars and divisions amongst men, to advance their own interests; with whom I have also had several disputes, contentions, and controversies, about Religion, I being engaged by them, who sought thereby the overthrow both of me, and the things of God revealed in me; but they not prevailing against me, have much abused me, and several times charged me with blasphemy, brought me before
Rulers,

Rulers, Counsels, and Judges of Affizes, twice at *Worcester*, and twice at *Oxford*; where they laid their several accusations of blasphemy (as they said) against me; but could never be proved by any Law to be so; whereupon, according to the will of God, I was still delivered, both by Law and Judges, the Lord enabling me to speak for myself; and also working upon the hearts and understandings of the Judges, to understand the answer by me made, and thereby free me from the cruelty of my enemies, though still found guilty by the Juries, who themselves understood it not, (being also prompt by my adversaries, as several witnesses can testify) and for which the said Juries were reproved by the Judges in the open Court: The particulars of which trials I shall present to the world more at large hereafter.

Thus for my faithfulness to the truth, have I suffered by my enemies, who behind the backs of the Judges did accuse them for injustice, concerning my deliverance, when according to law and justice they did act; and that these my enemies have since vowed (by me, as the Jews did by *Paul*) they would follow me to death, as can also be proved by several witnesses; for the performance of which vow, and to a farther discovery of their malice towards me, and the truth revealed in me, they yet cease not to follow me, with endeavours to make good this their evil intentions

against me; but rather than they will want something whereby to accuse me (for which they have watched daily over me, as the Scribes and Pharisees did over Christ) Judge *Green* (one of the former Judges) being dead, they reported they would again revive some of the former accusations against me, and so again bring me to a trial thereof: Their illegal and unjust proceedings will appear in that which follows, in the reading of which, I shall humbly crave and desire your patience.

C H A P X I V.

A farther discovery to his Highness, of the malicious practices, ignorant censures, and illegal proceedings of two Justices and certain ministers at Stow on the Old in Gloucestershire, March 19, 1653, against the suffering Author.

My Lord,

UPON the nineteenth day of *March* last past, being the Lord's day, I (through the desire and earnest request of very many of the Town and Parish of *Stow* on the *Old* in the County of *Gloucester*, and by several other of the neighbour Parishes and Towns near adjacent) was at
Stow,

Stow, where I was to preach, to answer the desires of those people that were there, and that desired me to come, where and at which time I went to the Church or common meeting place in the morning, and heard one Mr. *Elmes* then Minister of *Winchcombe* preach, who there delivering something contrary to truth, and having ended his Sermon, that the people were departing, I with his consent propounded to him a question as follows.

Sir, Inasmuch as by the providence of God, and the civil request of many people, I am here this day, and at this time a hearer of you, I shall, if I may in love be admitted in the afternoon, be a speaker, if not in this place, then in some other place where the Lord shall direct us; for to that end and purpose was I invited to Town this day.

He answered, that he himself was a stranger and could not grant it, but said that he thought I had something to say against his Doctrine; to which I answered, I had; and so shewing him his error, I declared against it, that the people might not be deceived by it.

For that which he said was this, as the whole Congregation can witness, that God feeding his people *Israel* as a Lamb in a large place, was his leaving of them to themselves, a letting them loose to all manner of sin and wickedness to run head long into hell; which appearing to me so

gross an error, I could not let it pass; but answered, that God feeding his people Israel as a Lamb in a large place, was an enlargement of the manifestation of his love and favour to them in Christ Jesus, in their return to him from their backsliding condition; it was a bringing of them into that City and Sion of the living God, where the glorious Lord himself will be unto us a place of broad Rivers and streams, and then shall we run the way of his Commandments, (and not our own) when he hath enlarged our hearts; and people fed by God as Lambs, cannot be said to be left of God or forsaken, but are fed with Christ who is their daily bread from heaven, and God cannot be said to feed his people, when he is said to leave them; but according to your own principle you will say, that those that are let loose unto all manner of sin and wickedness, to run headlong into hell, are not fed by God but the Devil.

And now answer being thus made in as civil a manner as could be, and there being present one *John Crofts* and *Richard Aylworth*, Justices of the Peace for that county, who hearing this my speech made to their Minister, were much moved and enraged in their spirits against me, as appeared by their rude and uncivil carriage at that time towards me, who also said I should have spoke to their Minister in private and not in public; to which I answered, that no time
and

and place was so fit as then and there, the people being present; for truth seeks no corners; whereupon the said Justices to carry on their design of a further proceeding against me, did immediately charge the Constables with me, commanding them to bring me into the Ministers house, where they and *Elmes* the said Minister was, and so commanding the doors to be shut, they desired I would answer some questions which they should propound; I told them that what they had to propound in love, and for edification to any, I should answer them; which was as follows.

First Question; Whether I did believe there was a God, and a Devil, a Heaven and a Hell? I answered, that there was both God and Devil, Heaven and Hell, salvation and damnation: and I further said that there were also Gods many and Lords many in the world, known as to men and worshipt by men, though but one true God and him most men did ignorantly worship.

Another question they asked me, whether God would save all men or no? I answered that what the Scripture said I would say; and the Scripture said of God, that he *will have all men to be saved, and to come unto the knowledge of the truth; for there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; but we see*
that

that all men are not yet saved ; for all men have not yet this testimony, or do not yet believe ; for he that believes not is condemned already, and he that doth believe hath the witness in himself and this witness is Christ.

A third question was ; Whether I did believe there were three persons in the Trinity ? The Trinity I acknowledged ; and demanded of them what the meant by person, whether a material body of flesh and bones or not ? To which they did not answer ; but asked me again, if there were not three distinct beings ? I answered, that according to Scripture there were three that bear witness in heaven, and three that bear witness on earth, and each three did agree in one ; so that there was but one being of all things, and that being was eternal ; then they asked me what the three that bear witness in heaven were, and whether they were not three persons ? I answered, that according to Scripture they were known by the name of Father, Son and Spirit, and were three in respect of manifestations to the creature, and yet but one in union and being with the Creator and Father of all things : they again asked me how far these three were distinct one from another ? I answered, that so far as the Father is from the Son, and the Son from the Father, so far are they distinct one from another.

And

And thus they provoking and urging me with many questions sought to ensnare me, as it is written the Scribes and Pharisees did by Christ, *laying wait for him, and seeking [to catch something out of his mouth that they might accuse him:]* but I answered as the Lord did enable me, and according to Scripture.

And now I having thus answered to their questions, and they therein receiving nothing against me, told me that I had formerly spoken things that were blasphemy, and they would question me for that; I told them again that nothing of blasphemy could ever yet be proved against me, though endeavoured by my enemies; and what I had been formerly charged with as blasphemy; I have already answered, and now should at any time be ready in love to answer them or any other that should ask me a reason of the hope that is in me; and the practise of Christians (as they professed themselves to be) I told them was not to lay violent hands on any, charging Officers with them, for speaking of the things of God in a way contrary to their judgment or apprehensions; and so to make a man an offender for a word, and how we never found in Scripture that A Christian living in the Faith of the Lord Jesus, did ever persecute, accuse, charge, judge or condemn any in point of worship towards God, but were themselves always accused, judged and condemned by
other

others that believed not; and men may differ in opinion or judgment of things, and yet be good Christians; but though we may thus differ, yet let us be reconciled together in love, and not judge one another; for love is a fulfilling of the whole Law; and not to love is a breach of the Law.

And (said I) as I have heard your Ministers, so both him and you if you please may in like manner hear me; and if I shall err in any thing I speak, then you have your liberty to shew me wherein, and we in love to discourse it forth before the people, which thing might tend much to the glory of God and the edification one of another but this they refused, and would not grant, but told me that unless I would come to Church in the afternoon, and hear their Minister without objecting any thing against him, they would still keep me as a Prisoner; to which I answered, that unless I might speak as well as hear, having an opportunity when their Minister had done, I would not come, but would in some other place speak what God should make known to me: and I further said, that the Antichristian Law of compelling men to Church was not now in force, but men were to have their liberty therein; whereupon they gave the Constables further charge of me, commanding me not to speak any where within their liberty; and they not to suffer any people to come near me, nor I to come
them

them for that day, and in the time of their afternoon exercise, they commanded me to be kept close prisoner, which I was for above two hours; as will further appear in that which follows; all which proceedings of theirs seems much contrary to what your Highness hath been pleased to declare in your 36. Article in the 43. page of *The Commonwealths Government* signed by your Highness December, 16. 1653. that none should be compelled by penalty or otherways to the public profession held forth and that all Laws contrary to Christian liberty were to be null and void, how contrary were these mens actions then to that?

But the Constables being present all a long from the begining of this business, who seeing and hearing all that past between us, and finding no evil or misdemeanor on my part committed, yet were always in my company, were themselves willing to hear me; and the people both of Town and Country being many, and no house there able to contain them, they before one of the clock that day were assembled together in the street, the number of which were supposed by many people to be near one thousand, to whom I began my discourse thus.

Friends, The afternoon Sermon being not yet began at Church, and because we will not be idle, I shall in the mean time, while we have an opportunity, speak some-

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thing

thing to you for your souls edification and comfort ; and then you that will go to the Church may ; and this I shall also desire of you while you are here, that nothing may be said or done on your parts contrary to the present power and public peace of this Nation, by which we should be protected in this our Godly exercise ; and you that are Officers, take notice of any that shall in this our meeting make any disturbance, &c.

But after half an hours space that I had proceeded thus in speaking to the people, Mr. *Crofts* and Mr. *Aylworth* the said Justices, and *Elmes* the said Minister, with their horses came riding in amongst the people in a tumultuous manner, and disturbed the whole company, laid violent hands on me, commanding the people to assist them in it, who refused, but rather endeavoured to persuade the disturbers of the peace (at that time) to be quiet, the people still calling upon me to speak on, and they would still hear, in the interim two mastive Dogs fall on the Justices horses, as if they had known them to be the disturbers of the people. Then the said Justices departed a little from the company ; but *Elmes* the said Minister urged them again not to depart away till they had dismissed our meeting ; whereupon they came again in like manner as before ; and while a Warrant was a preparing to apprehend

hend me, they with some others would not let me go on in my former discourse, but would engage me upon a dispute, taking an occasion to quarrel with me for preaching with my hat on my head, though in the street, and said it was contrary to the rule of the Gospel. I demanded of them what was meant by head; they said the head of mans body; to which I answered, that it was not that head meant in the Gospel: if it were, then any thing on the head were a covering; but your Minister had this morning a Cap on his head, when he both preached and prayed, therefore was his head covered; and no greater dishonour could I at this time give to my head then to keep my hat off, having no cap to put on, for the wind blows very cold; besides the Sun shines full in my face; but that this is not the head there meant, consider; for it is written that the head of every man is Christ, and Christ is the wisdom and power by which all men should both pray and prophesy; and any man praying or prophesying without this, having Christ his head covered, veiled or hid in him, and not manifest in him or known by him, all that he speaks and asks in pretence for Christ, is to the dishonour of Christ; and any man having thus his head covered, he dishonours his head.

Then said the Justices in answer to this:
O horrible blasphemy! what, will you say

that Christ is the head of every man, and that he may be covered? you shall answer for this at *Glocester*; and so they presented to the Constables a Warrant to apprehend me, commanding others also to assist them (but were constrained to do it themselves, and then carried me to a house in the Town, where they kept me close prisoner for the space of above two hours (while they went to their afternoon exercise) suffering none to come at me, neither I to speak to any so much as through the window; after that I had liberty to go to my Inn until the next day; and then by the Justices Order, I was to give bail, or go to Jail.

The next day being come, I appeared before *John Crofts* one of the said Justices, with whom there were assembled several Ministers, the said *Elmes*, with one *Palmer*, and others who again urged many questions to me to insnare me; and the Justice demanded of me bail; but I desired first to know my accusers, and what evil I had done. He answered, that my accusers were not yet known, neither the accusations; neither was I to know them till I come to tryal. But, said he, we have sent warrants about the Country to summon in several persons whom we do believe will be your accusers; and that we are shortly to have a meeting at *Stow*, where the persons summoned are to meet us; after which time if
you

you send to me, you shall have a Copy of your accusers names, and also the accusations: In the mean time (said *Crofts*) we have power in ourselves to bind you to appear, or send you to Jail.

And so without any thing being laid to my charge, either by themselves or others, they according to their own wills, bound me to appear at *Glocester* Assizes following, to answer to what was not yet charged against me: and according as the Priests and Elders desired of *Festus* judgment against *Paul*, before his accusers were come face to face, so the said Ministers then present with the Justices, would have had me sent to Goal, before I was accused of any thing; and said, That both I and all that adhear'd to me, deserve no better place.

After this, I went the same day to *Stow*, where was news of several other Ministers of the same Country then come to Town to enquire concerning me, some of which were my former accusers at *Worcester* and at *Oxford*: And I being again desired by many people of the Town and Parish of *Stow*, went again into the Street, and there preached that day; after which I took my leave of the people, rejoicing that the Lord for carrying on so good a work, had again chosen me as an instrument in his hand to bear witness to the truth, and suffer shame for his name.

And now, my Lord, after the consideration of all the foregoing discourse, let it please

please your Highness to do what to your own wisdom shall seem meet, that your practice may answer your title, even to protect the innocent from those that would devour them; for there are many wolves in lambs cloathing, who under the pretence of standing for the truth, and the faith once delivered to the Saints, do persecute the pure appearances of God in his people, like unto those which *Timothy* speaks of, who *having a form of godliness, deny the power thereof.*

Wherefore I being persuaded of your Highness's tender care towards such as love the Lord Jesus in sincerity and truth, was occasioned in boldness to present this unto your Highness, to rightly inform you of the rigorous and illegal proceedings of some men now in power, who under a form of godliness, do envy the pure appearances of Jesus Christ in spirit and truth: Wherefore, as the eye of Jesus is continually toward those that love him, for good; and that *in all their afflictions he is afflicted*; so you may be like Jesus Christ, in tendering those that are precious in his sight, that so the beloved of the Lord may lie down in safety.

And lastly, as it hath pleased the Lord to advance your Highness above your Brethren, for their protection, preservation and deliverance, as he did *Joseph* above his brethren, when he made him Lord of all *Pharaoh's* house, and Ruler throughout
all

all the Land of *Egypt*; so you (like him) may not always be as a stranger to your poor, grieved and oppressed brethren, to try them, but that you (like *Joseph*) may also make yourself known to them, by doing good for them, to comfort and relieve them in their several wants and necessities, as *Joseph* did his brethren, that so you may not only be blessed in the Lord, but that both this and after generations may also call you Blessed, according as it is written, *The memory of the just shall be blessed, but the name of the wicked shall rot.*

So waiting upon what the Lord shall
be pleased to direct your High-
ness to do, in reference to these
particulars,

July 1,
1654.

I remain,

Your's, to serve you in the Lord,

Richard Coppin.

C H A P. XV.

The Author's Trial at Gloucester Affizes, before Serjeant Glyn, and the unjust proceedings of two Justices, John Crofts, and Richard Aylworth, against him, the 22d of July, 1654.

UPON the day and year above written, I made my appearance at *Gloucester Affizes*, there expecting a trial with my then two adversaries, *John Crofts* and *Richard Aylworth*, two Justices of the Peace for that County, who themselves were there with many Ministers of the County, conferring together concerning what they might inform against me, having nothing before; for nothing justly could they find then; but their malice being great, the Justices with the said Ministers had framed a scandalous Paper, in which were many false and scandalous informations of their own inventions, as a map of malice, which they presented to the Court, to which was only the name of *John Crofts*, and to which they themselves durst not swear, neither could they get any other, though they sought much for it; which particulars were as follow.

The

The Information.

FIRST, *That I had several Times caused to come together to hear me, a very great multitude of wicked and prophane people, to the disturbance of the peace.*

Secondly, *That I disturbed their Minister in the Church, and that some of my company should call out to have the Minister pulled down, saying, Touch Coppin who dare.*

Thirdly, *That believers need not pray for the pardon of sin.*

Fourthly, *That there was no heave[n nor hell, but belief and unbelief.*

Fifthly, *That I should call to the people to stand to their liberty, and not to suffer the Justices to entrench upon it.*

Sixthly, *That I would not obey the Justices Authority,*

Seventhly, *That I was a continual breaker of the peace.*

And now I being called into the Court on Saturday night, a little before the Court rose, the informations against me were read; but nothing of it being proved,

U

there

there was no answer required of me ; and the Judge being removed to the other Court, my accusers would have been my judges, and also witnesses for themselves ; but I excepted against them, and the Court reproved them.

Then I declared against their informations, shewing them to be false, and they themselves to be no true Christians living in the faith of the Lord Jesus, so long as they did inform against or prosecute any for their judgements ; whereupon their proceedings were stopt.

Then they presented to the Court several books with my name to them : And the Court demanded of me, if I would own them. To which I answered, That I had written such books, with such titles ; but whether those particular books they produced were the same I writ, I knew not, unless I heard them all read. And I further said, That if they had any thing against me for breach of any Law, I desired them to proceed according to the Law, and I would further answer them. Whereupon the Court told them, That they could proceed no further by these informations ; but if they had any thing to accuse me withal, they were to proceed by way of indictment.

But my accusers not yet knowing with what more to charge me, desired to know of the Court if they might not indict me for disturbing their Minister in the Church.

The

The Court answered, They could not do so, the Minister having done before I began, and therefore it could not be proved any disturbance. But said the Court, If you can pick any thing forth of the books which you say are his, and prove it to be blasphemy, you may indict him for that, proving first that he saw every line of the books printed. But at this my accusers were much daunted, knowing not how to prove any thing against me. Whereupon they desired longer time, until Monday; which the Court granted them.

And now Monday being come, I was again called into the Court, before the Judge; where the said Justices, my accusers, were present, but no Minister with them, for they were only the setters on of the Justices; who then proceeded as before, and finding nothing more against me, the foresaid informations were again read: But the Judge perceiving them to be in malice, and there being no proof of them, he seemed to slight them, saying, He did not like informations in such a nature; to which my accusers answering not, I then desired to speak myself (though I might have chused, there being nothing proved against me) and the Judge giving me leave, I declared unto him in open Court the substance of the whole business acted against me by the said Justices at *Stow*, as is before written at large; and thereby proved my accusers themselves to

be guilty of what they informed against me; and for the proof of which I would have produced several witnesses that were then present. But the Judge answered, he was already satisfied in what I had said, that the wrong was done to me, and therefore desired no further witness.

Then my accusers again urged the books. To which I answered as before, naming the several titles of the books I had written. Out of which books my accusers had picked here and there some part of some particular sentences, which they preferred to the Judge to examine me upon. But the Judge, after he had read it, told them they had given him that which was nonsense, in taking part of a sentence, and not the whole; for in so doing (said he) you may wrong the sense of any man's words; and you are not to do so; but you are to take the words before, and the words after, and then the one might explain the other, as said the Judge. To which my accusers were silent. So nothing at all being proved against me, the Judge asked them what my life and conversation was; against which they also had nothing to say. Then they gave the Judge a note of my former accusations at *Oxford*, declaring that I had since spoke the same things; and so importuned the Judge to keep me bound till the next Assizes. But the Judge told them, he could do no such thing, unless they could
prove

prove that I had transgressed the Law; and, said he, for that which ye reckoned an offence already committed by him, which for my part I cannot, you have already punished him contrary to the Law, in keeping him bound till now.

And, said the Judge, as touching the accusations at *Oxford*, I understand he there answered them before my brother *Green*, then Judge of that Assize, and I am not to question him any more upon that; therefore unless you have any thing against him he ought to be freed.

But nothing else could they find, though they sought and tried every way for it, to the uttermost of their endeavours. Whereupon I was freed, to the shame of my enemies.

And now what an advantage might I take against those men, for the wrong done unto me by them, if I would proceed according to the Law? But my principles lead me to no such thing, as to seek revenge against any man, but freely to forgive my enemies, and to love them which hate me, as Christ in me gives me Commandment; and in so doing, though in many things I suffer, yet in God I find rest for my soul.

given that I had transgressed the Law;
 and that for that which ye reckon
 an offence already committed by him,
 which for my part I cannot, you have
 already committed, notwithstanding to the Law,
 in having him bound all now.

And said the Judge, as touching the
 accusations of Gervase, I understand he means
 to say, that he has accused my brother Gervase,
 that he has accused me, and I am not
 to question him any more upon that
 matter. But you have said nothing against
 him, you say to me, that

Gervase has committed adultery and that
 he has thought and intended to do so, and
 the utterance of these words, Where-
 upon I was silent, to the shame of my
 country.

And now when an advantage might be
 taken against those men, for the wrong
 done unto me by them, I would not
 take according to the law, but my prin-
 ciples lead me to this, as to the
 revenge against them, but freely to
 forgive, my country and to love them,
 which this me, as Christ himself gives me
 Commandment, and is to love them,
 as many things I suffer, yet in God I find
 rest for my soul.

